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THE THREE KINDS OF KARMA.

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(First Article.)

"The truth, so often obscured in later times, in various ways, that the getting rid of evil and the acquisition of good can be gained only by personal effort; that there is not, and cannot be, any contrivance through which either individual or common good can be attained, save one's own personal effort."—COUNT LEO TOLSTOI, *on "Karma."*

WHEN the word *Karma* is used by writers on Indian philosophy and religion it is generally supposed that only one quite definite thought is implied, and that this has been uniform and clear throughout the whole period of India's development—from the dim Vedic times, thousands of years ago, to the present day. But the truth is that this term has a lengthy and varied history, and its latest meaning is the fruit of a long development, which may be divided into three clearly distinguished periods.

When the word first became prominent—at the close of the Vedic epoch, about five thousand years ago—it had a quite

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definite and rigid meaning: a signification, however, which bears hardly any relation to the idea it was later used to convey. Its earliest meaning was "the ritual law"—the complete ceremonial which grew out of the Vedic religion, a great artificial system of life which laid hold of every man born under it (even before he saw the light of day) and did not relax, in the belief of its followers, even when the flames of the funeral fires had died out and nothing was left of the visible man but a handful of ashes to be scattered on the waters of the sacred rivers. At present we need not concern ourselves with the details of this ritual law; it is enough that, growing up as precedent and tradition out of the superstitions not less than the true and healthy instincts of Vedic times, it wove itself into a vast, all-embracing system, touching and regulating every act of life, determining for each man beforehand what might and what might not lawfully be done, and becoming for each man an absolute predestination which made any spontaneity of life and will almost impossible. Even if, weary of this formal life and worship, a man elected to have done with it all—to give up every ambition and hope and become an aimless wanderer or hide himself in the forest far from the homes of men—the way of his renunciation was by injunction already defined for him, the year in which it should be made, and even the thoughts with which his mind should be busied after his renunciation was complete.

This ritual law, as already stated, was called Karma; the life of obedience to it was the way of Karma, and the books which contained its ordinances were the sections of Karma. Believing in its divine origin and inspiration, its followers held that it embraced all the possibilities of human life; that every development of life was already foreseen and provided for; that righteousness consisted solely in this—to find out what the traditional law enjoined, and to follow it with perfect obedience. The ritual law being regarded as an expression of the whole of life, the way of Karma came to mean right action through the whole of life—a right direction and application of all the forces of life.

The cult of the ritual law drew its greatest strength from the Brahman caste. The Brahmans—at first priests, believed to have influence with the gods; and practical magicians, believed to be able to use this influence through certain ceremonial acts to practical ends—were dependent for their wealth on the elaboration of ceremonies, and for their power on the hold which they could gain over the imagination of the princes who called on them to perform these ceremonies for particular purposes: the gaining of wealth, victory over enemies, freedom from illness, extension of possessions, etc. This idea of the efficacy of ceremony grew, from the belief that the Brahman's influence with one deity or another could be purchased for some special end, to the wider belief that the whole of life could best be lived by an obedience to the ceremonies prescribed by the priest; so that the Brahman priestcraft gradually claimed to lay hold on the whole of life, of prince and people alike, and succeeded in imposing the belief that the only right and satisfactory life was obedience to Brahmanical statute.

We need not for a moment believe that this action of Brahmanical priestcraft was necessarily malign, or a matter altogether of selfish calculation and intrigue. On the contrary, we shall be untrue to human nature if we do not perceive that in every stage of their development the Brahmans honestly believed in themselves, as all priesthoods do; believed that they had the influence with and over the gods which they claimed to have—that they could confer the benefits which they asserted would follow the due performance of ceremony; and sincerely thought that the ritual law really formed the highest and truest ideal of life, the most perfect standard of righteousness and truth. But in the same polity of ancient India, side by side with the growing Brahmanical hierarchy, was another force, strongly antagonistic and making for a quite different ideal of life and conduct. This force was the expression of the genius of the warrior race from which the rulers of ancient India were drawn, a race profoundly different in inspiration and character from that which gave India its priesthood; for, rightly understood, the difference in caste

between Kshattriya and Brahman (prince and priest) was a difference in blood as well as in occupation.

As the instinct of the Brahmans led them to find the standard of life in outward observances, ceremonials, and traditions, so the instinct of the Kshattriyas led them to seek for the meaning of life in inward things—in the heart and will, in intuition, in the light of the Self. "Follow the law," said the Brahman, "and you will gain the rewards of the law." "Follow the life of the Self, as it expresses itself in your heart and will," said the Kshattriya, "and you will become possessed of the power and being of the Self." As inward and outward things are in absolute contrast, so also were the ideals of Kshattriya and Brahman; and this contrast is not merely a subject for antiquarian research, but rather a vivid and striking picture of a conflict running through the whole of human life and arising anew for each individual. Is the will to submit to the order which seems to be imposed on it from without, or is it to impose itself on outward things as their sovereign and lord?

This absolute contrast in ideals between the two races is admirably illustrated in the use of the word *Karma.* To the Brahman priest, as we have seen, it meant the ceremonies of the ritual law, scrupulously performed in order to gain rightness in life—the reward of obedience to the law. This meaning of the term inspires the whole of the sacrificial Vedas, and the vast theological literature which grew around and out of them; so that these books are technically known as the Karma books, and the way of life they enjoin as the Karma way. But the Kshattriyas, the rulers, the men of will and power, attach a totally different meaning to the word. As they found their life-impulse not in outward things, but in their own hearts and wills—in the inherent life and power of their own selves—so they use the term to signify, not conformity with the outward ritual law, but the springs of action and impulses of their own wills, purposes, intentions, and energies, which, in their ideal, made up the reality of their lives. This idea of Karma, as the action of a man's own will, first emerges in the Upanishads—the books of wisdom which contain the inspirations and intuitions

of the warrior race, as the sacrificial Vedas contain the ideals of the priestly Brahmans.

Bound up in a remarkable way with these two contrasted meanings of Karma, are the beliefs as to death and the life hereafter which were held by the two dominant races, the great rival cultures of ancient India. The Brahmans, in the beginning, in the period to which the hymns of the Rig Veda belong, were not yet a caste, but rather a group of household priests, performing ceremonies for their masters the princes, almost solely with the purpose of gaining temporal benefits. In this earliest epoch we hear very little of any life after death, of any hopes beyond those of material life—gold and chariots and horses, elephants and slaves and robes. But in a later era we find the belief that the same ceremonies and rites which brought well-being and success in this life were efficacious also in an existence after death ; that the favor of the gods could be secured for that life also, and that the feasts of paradise were the rewards which that favor conferred. Not only the rites performed by a man himself, but those performed for him after death by his descendants, were held to have this efficacy ; and a man's happiness in paradise—his partaking of celestial feasts—was dependent on the proper performance of the offices for the dead by his sons and his sons' sons, from generation to generation.

So deeply rooted was this belief in India that even at the present day it exercises a profound influence on Indian civil law, and the due performance of the offices for the dead is an essential condition for the inheritance of property and the outward sign and witness of the legal competence of the heir. Indeed, it would not be too much to say that the whole object of inheriting property, in the theory of Indian law, is that the heir may have the means to perform the death-rites for his father and earlier ancestors ; and the enormous importance of adoption of heirs in India is due to the necessity of providing a qualified performer of the offices for the dead, on which the enjoyment of the feasts of paradise depends.

Now, in all this Brahmanical religion of rites, for the gaining

of well-being in this life and the next, there is not even a shadow of the teaching of rebirth, or reincarnation. The hymns of the Rig Veda know nothing of it, nor has it any place in the early sacrificial books. This truth becomes abundantly clear when, in the very oldest teaching of rebirth, in the greatest two Upanishads, we find it expressly stated that Brahmans, "learned in all the Vedas," knew nothing of this teaching; while it was a part of the traditional knowledge of the Kshattriya alone. This clear and definite statement is only the pendant to a chain of proof, which even without it would be complete. The Kshattriya's adherence to the doctrine of rebirth is as much a logical and moral necessity as the Brahman's ignorance of the same teaching; for the Brahman's eyes were fastened on outward things—sacrifices, ceremonies, and rites—and, with his whole mind and imagination filled with the due performance of the offices for the dead, it was inevitable that he should lose sight of the real destiny of the soul in the Great Beyond. To him, Karma and the way of Karma meant the due performance of an elaborate ritual; and, with his mind thus preoccupied, he could not possibly grasp the truth that the real Karma, the real "work," depended on the inherent energy of moral force, and not on any rites whatever.

This true apprehension of Karma, as we have seen, was the possession of the Kshattriya; and it is peculiarly in the teaching as to life after death that its real force appears. It is in connection with the doctrines of existence hereafter and rebirth in this world (in the greater Upanishads) that the higher understanding of Karma is first plainly expressed. It is said, in the Upanishads, that a man is born again, "according to Karma, according to what he has thought and willed;" and the question is discussed: "By doing what, by what Karma, does a man follow the path of rebirth; and by doing what is he freed from rebirth, reaching liberation?" Yet again, in the oldest Upanishads—pre-eminently the Scriptures of the Kshattriyas or Rajput warriors—we are told that "by pure Karma a man comes to a pure rebirth, and by impure Karma to an impure rebirth;" so that, in the very earliest expression we have of the secret

Kshattriya teaching, we find the word *Karma* used in a high sense, implying the power of moral forces and inextricably bound up with the teaching of reincarnation.

It would be useful to take all the passages in the Upanishads in which this word is found and translate them at length, in order to bring out its full meaning; but this would carry us too far afield—away from our general view of the development of the idea of Karma—along two contrasted and contradictory lines. The early Brahmanical teaching, as we have seen, was a system of ritual, the rewards of which were "the feasts of this world and paradise." The early Kshattriya teaching was an intuition of the potency of moral and spiritual forces as the determining powers in life, and a belief in rebirth as the natural outcome of the reality and continuance of these energies.

A very remarkable page of Indian history, one whose importance cannot possibly be exaggerated, is that which tells how the Brahmans came to learn the secret teaching of the Kshattriyas—sitting at the feet of the Kshattriya teachers and begging for wisdom and enlightenment; and how the latter, moved by their prayers, taught the Brahmans the great doctrines of Karma (as the reality of moral powers), and Rebirth (as the necessary outcome of the persistence of these forces). As a continuation of the same study, we might trace how the Brahmans, once initiated into the mysteries of the Kshattriyas, strove hard to appropriate them and to transform them into the likeness of their own image. We shall see presently how this was done by a great Brahman, late in Indian history, and with what result on the thought, not of India alone, but of the whole world.

For the most part, the union of the ritual of the Brahmans with the theosophy of the Kshattriyas was productive of more evil than good. It resulted in a mixed and incoherent system, one element of which affected the external life and civil law of India, while the other influenced Indian thought and philosophy. More than once, after the Vedic age (with its fusion of the two elements) had closed, we find great spiritual leaders

of the Kshattriya race attempting to restore the purity of their primitive ideal, and to shake their spiritual intuition of life free from the bondage of Brahmanical theology and ritual. The partial success of two of these efforts marks the most luminous epochs in the post-Vedic history of India. These two attempts are associated with the famous names of the warrior Krishna and the prince Siddhartha—Gautama Buddha. The significance of these two great spiritual events I shall refer to later, giving such quotations from original documents as will make their character and aims indubitable. At the time of Krishna's effort the Brahmanical priesthood was still sufficiently open to new influences to accept and absorb Krishna's work; while in Buddha's day Brahmanical crystallization had gone too far, and reconciliation was impossible. Hence Krishna passes for a light of Brahmanism, while Buddha is stigmatized as a heretic.

In Krishna's day we see the idea of Karma in a stage of transition, from which it finally emerges with a new meaning, one which remained substantially the same through Buddha's epoch and down to the time of Shankara, the last great light of Indian wisdom. This third meaning of *Karma* was a natural result of the fusion of the Brahmanical and Kshattriya ideals, each of which had already a fully developed conception thereof; so the new signification naturally drew elements of thought from each of its predecessors. The Brahmanical interpretation, as we have seen, was the fulfilment of the ritual law to the end of well-being in this life and the life hereafter. In its essential character, this conception was based on the belief that the ritual law really expressed the law of nature—the law of things as they actually are; of outward phenomena, subject to the succession of cause and effect. The follower of the ritual law fully believed himself to be rendering obedience to things as they are, to the actual condition of things; and upon this obedience he founded his hope of well-being for this world and the next. This belief, therefore, though admitting another world and powers called divine, was essentially materialistic and selfish; an endeavor to make the

best of both worlds; to eat the feasts of this life and paradise. And this endeavor, with the forces and powers involved therein, was called the "great work," or Karma.

The Kshattriya seers and sages, with their intuition of inward realities, were from the very beginning in complete opposition to this worship of the actual, this selfish and material profiting by things as they are. They saw that moral forces were the true realities; that the Self, the soul, the inward power of life, is truly real, while the outer world is not; that the habitual self of the external world is not the real Self; that the well-being of the former is not the well-being of the latter. At the outset they called these moral forces *Karma;* and, clearly perceiving that a man's reality and progress depend on these moral forces, they insisted that his well-being depended on the purity of his moral force—on his pure Karma, which would lead him into the perfect life of the real Self, a life complete, self-existent, and eternal. Karma meant, therefore, all the moral forces of a man's soul, as contrasted with the physical forces of outward things; and this is the meaning which the word distinctively bears in the Upanishads.

When the coalition, however, between these two conceptions came about, with the close of the Vedic epoch, it was inevitable that a change should come over the word *Karma*—that a third conception thereof should be developed. This conception contained elements of the other two. It was clearly recognized, in the first place, that the Brahman's Karma, the ritual law, and the attempt to make the best of both worlds by obedience thereto, was only a particular expression of the moral forces of the lower, habitual self; that an obedience to these forces might, it is true, confer the benefits aimed at—the feasts of this world and paradise; but that such victory, being one for the lower self, was rather a loss than a true gain. It was further seen that, as moral forces are real and work themselves out in perfect continuity, this victory of the lower self must carry with it its own penalty; it must tend to the strengthening of the lower self, and thus defeat the ends of the higher. This became more clear when the Kshattriya intuition of the real Self, with its

infinite life, was brought face to face with the Brahmanical ideal; it was seen that this whole system of making the best of both worlds was foreign to the nature of the higher Self, which, being in itself perfect, has nothing to gain from either world, but is essentially the heart and foundation of both, their only reality. Thus the Brahmanical way of Karma, in its old sense, stood condemned.

By this process of thought and understanding, the idea of Karma was gradually transformed into its third meaning. It still meant the moral forces, but only those of the lower self, which sought their satisfaction in the old selfish and materialistic way of the ritual law. Accordingly, the Kshattriya ideal gave to the new sense of Karma its application to moral forces *instead* of ritual acts; while the Brahmanical ideal restricted and limited it to the moral forces bound up with these acts—those of the lower, habitual self. This is substantially the meaning of Karma, as used in the system attributed to Krishna, in the Bhagavad Gîtâ, and other episodes of the Mahâbhârata, essentially as it appears in the teaching of Buddha, and almost exactly as used by the great Brahman, Shankara, the final harmonizer of the Brahmanical and Kshattriya ideals. It is probably because, to most modern Indian students, the whole horizon seems filled by these three teachers—Krishna, Buddha, and Shankara—that this latest use of the word *Karma* has become the most popular one, while the two older meanings are overlooked or forgotten.

THE CORRELATION OF SPIRITUAL FORCES.

BY FRANZ HARTMANN, M.D.

(*Second Article.*)

MAN is an ethereal being, dwelling within a material, animal form—a mask that constitutes his personality. When he attains consciousness of his true, immortal state, he may either throw off his "shell" or retain it; he is free. This attainment of freedom is gained by self-sacrifice, which is merely the renunciation or abandonment of an illusion, and by no means difficult to perform when its nature is understood. Without this understanding, however, asceticism is a very useless quality, for all sacrifices for the love or aggrandizement of self are foolish. The self cannot conquer the self; the illusion cannot destroy the illusion. Such liberation and redemption take place, not through self-conceit, but by the power of that entity which is the divine Self of all beings. Such attainment of divine self-knowledge is not an "absorption into nothing," but an ascending in divine power.

An icicle is formed in the ocean; in form it is different from the water that surrounds it, but in essence it is identical therewith. It melts and becomes what it was before. It has not lost anything save its personal form. Within the all-consciousness is formed a speck of "matter," owing to the birth of a delusion of self caused by previous Karma—congealed by self-love and incrusted by self-conceit. Penetrated by the heat of that love which springs from the realization of truth, the crust is dissolved and man again enters into his true, celestial, all-conscious state. To surrender that which is no longer required, and is merely an impediment in our way, is not a sacrifice, but a blessing. In the enjoyment of freedom

there is no room for the desire for bondage. The discrimination between freedom and slavery, between the enduring and the evanescent, is the key to the understanding of the great mystery. Grasp that key yourself and open the door that leads to immortality. Pure is that which is true, because it is free from falsehood; pure is that which is real, for it is free from the unreal; pure is that which is innocent, for it is free from sin; pure is that love which is free from egoism; pure is renunciation, when it is free of all expectation of personal reward. Knowledge is pure when free from error, and from that freedom arises tranquillity. Within tranquillity reside beatitude and contentment, and within contentment is bliss; for it consists in the absence of all unfulfilled desires. Tranquillity is the fountain of the revelation of wisdom, because only in a mind undisturbed by passions can the light of truth reflect its own purity and the image of God assume substantial form.

Freedom is purity, because the soul that is free of all selfish desires is purified of egoism and error. Freedom is mastery over self. Where the illusive selfhood ceases, there is nothing to be subservient nor to rule. He is not free who, owing to the unruliness of his lower nature, is forced continually to stand guard over it; free is he who has outgrown that self. He who has become one with the law is not its subordinate. Freedom is the law by which all humanity (and through humanity all nature) aspires. Freedom is the true life, for it is that state in which no death exists. Forms die; the activity of life therein ceases to manifest itself, but life itself does not die. True freedom consists in obedience to the divine law—the will of God. This is divine, universal Love, which is the power of the realization of truth. God wills only to manifest himself to himself, and whosoever strives to obey the law and thus to fulfil the conditions under which this manifestation can take place—he alone loves God, and not he who cries, "O Lord!" Neither do those love God who with prayers and incantations seek to explain to him their personal desires, or with the beating of drums and the blowing of trumpets attempt to persuade him to obey their requests.

The will becomes free through the recognition of truth. The free will of God and the free will of man are identical. Freedom is the completion of love: the union of the love of man to God with the love of God to his own manifestation in man. This love is self-knowledge. A merely intellectual knowledge is like an empty shell; it contains no real love. Neither does the love for illusions give birth to self-knowledge. Real love springs from the recognition of the oneness of the All. It is the at-one-ment, or harmony, by which the Divine essence in all things becomes known.

It is with the action of spiritual powers in matter as with the hen and the egg: if there had been no hen there would be no egg; and if no egg had existed the hen would not have grown. The activity of each power is conditioned by that of the other; one gives birth to the other and is born from it. In the Eternal there is neither "first" nor "last." If I recognize God as my own impersonal Self, all that I sacrifice to God will be sacrificed to myself. In sacrificing or letting go my hold of that which in reality is nothing, I make no sacrifice, but gain the possession of all. For the purpose of enabling me to let go of that which is nothing, however, it is necessary to possess the power to recognize its nonentity, and this power comes only from the possession of truth. No one can endow himself with that which he does not possess. The truth is not of man's making; therefore no man can recognize the truth by his own efforts alone. That power comes to him only through the "grace of truth;" in other words, it is the result of his Karma, caused by his obedience to the law in previous incarnations. When he is ready to receive it, it will descend upon him like the sunlight upon the earth.

He who surrenders himself internally to his God is free; but he who without sacrificing his self only sacrifices his treasures for the sake of gratifying his desire for personal freedom gains nothing, for he is still bound by that personal desire and acts under the impulse of the delusion of self. That which enables man freely to surrender all his desires and possessions is the realization of the power and bliss of freedom itself, void

of selfishness. Freedom is not merely a state, but a power; otherwise it could not be experienced and known. A quality or condition becomes an experienced power in us when it is alive in our consciousness. A king insensible to his imperial dignity would be a poor ruler. A man who never experienced his own dignity as a human being is only an animal in human shape. To be conscious of the state in which we exist endows us with the power to fulfil its functions and develop its qualities. Freedom is not bound to any locality; the spirit of man in freedom is everywhere, and has the power to act in any place where it chooses to manifest its individual consciousness. Keeping in mind the fact that substantial forms (not only material, but also spiritual forms) are created by the spirit of man, there is nothing astonishing in the circumstance that a self-conscious spirit may produce thought-images and apparitions representing his own character in places where the conditions for such manifestations are present. The thoughts of people continually act mutually upon each other, and at great distances, even across the ocean. Many are not aware from whence their thoughts, ideas, and inspirations come. Thoughts are free to wander to whatever place they may be attracted; but the will is not free unless it have mastery over the thoughts. The enlightened will must be the lord and the desires the servants; if the master obeys his servants they will make him an object of sport.

To arise in freedom is to arise in power. This is not accomplished by weakness, nor by a flight of fancy, nor by means of pious dreams or assumed indifference, nor by ignorance or contempt, nor by asceticism, vegetarianism, assuming certain postures, or holding one's breath; it is accomplished only in the power of that spirit which lifts us out of the sphere of self—and this power is our own when it becomes manifested in us. While we remain in that power, it is active within us. It forms the nutriment by which the soul grows strong, the mind firm, and the body healthy and beautiful. Without that power all our philosophy will be only theoretical and imaginary, and our life only a vapor and dream. The present age, while excelling in intellect, is sadly deficient in that power.

From the recognition of freedom springs the realization of justice. A man being led by desires has his special favorites, his likes and dislikes, and does not realize the power of justice, which endows alike all creatures with certain rights; but he who is above all beholds the *eternal reality* in a fly no less than in an elephant, in an idiot as much as in a sage. The nutriment of justice is love, because it strengthens the recognition of truth. The symbol of freedom is represented by the Cross, formed of faith, love, hope, and patience. The Cross represents the sacrifice of the illusion of self and the attainment of impersonal power—the death of the material elements and the entering into freedom by means of the union of the soul of man with the Spirit of God. Bound by the chains of sensuousness, captured by the delusion of egoism, sleeps the soul, forgetful of its true origin and home. Subject to a continual change of birth, effort, and death, with intermissions of rest, the soul suffers until it conquers the illusion that keeps it within the vicious circle of necessity; but, awakening to the realization of its true being, it throws off its veil and enters again into freedom.

The presentiment of the coming freedom, which arises when the power of self-knowledge begins to stir within the soul, is due to the presence of faith. Real faith is the indubitable recognition of a ray of spiritual light, at first dimly perceived through the clouds of matter, but whose source is the central Sun of the universe. This presentiment is not yet perfect knowledge—only its beginning; but when the soul arises in that power the mists disappear and the sunshine breaks forth in its glory. Belief and superstition, dogmas and opinions have nothing to do with faith. Theories are without spiritual power, even if based upon correct arguments; they do not constitute real faith, even if advocated by the most respectable authorities. No man has ever attained real knowledge through basing his faith upon the authority of any person whatever. True faith has no other foundation than the recognition of truth; it is the recognition of truth itself. Faith resting upon the dictum of this or that person, or upon any other basis than the direct perception of truth, cannot be *theosophia* (real knowl-

edge, divine wisdom, or self-recognition of truth). True faith does not consist in opinions, nor in any system of beliefs in regard to "the Path;" *it is itself the Path of Light*, which leads to divine self-knowledge. A man may be in possession of the true faith, and yet ignorant of the doctrines of external science, philosophy, and theology. Merely intellectual speculation has nothing to do with the possession of the spiritual power of self-perception. The beginning of that path of wisdom is light; its middle the word that speaks in the silence; its end the full revelation of the supreme and divine state of Being—not of some other individual, but of that inconceivable state which constitutes the true Self of everything, our own included. By the power of truth we arrive at a true understanding, and by the power of understanding we arrive at the perception of truth. Through the darkness we come to the light; the light shows us the way, the darkness being necessary to enable us to distinguish the nature of light. The dawn of freedom begins at the moment when man realizes the power of faith, which means to experience the capacity to discriminate between the eternal and the evanescent within him. Whoever knows the Eternal has already tasted of immortality, because only that which is immortal in man can enable him to know immortality. Immortality is freedom. The house in which freedom dwells is the omnipotence of divine law, for free will is itself the law to which all nature bows in obedience.

Freedom is redemption. The freedom of man does not consist in liberty of the action of the senseless elements that constitute his animal nature, any more than the freedom of a nation consists in the liberty of its criminals and fools. Man maintains his freedom by subduing his subordinates, namely, the desires and vagaries that spring from his lower nature. A man with the power of God in and above himself is ordained by that power as lord over himself, and does not need to call upon any other Lord or Master in the universe. The redemption of man takes place through no foreign power and by no merely external Saviour; it eventuates through internal wisdom, and the beginning of self-knowledge is the beginning of

final redemption. This redeeming power of wisdom is neither a personal power nor a function of self. The self is an illusion and cannot be redeemed. The divine man redeems himself from the illusive, material, personal self; and in redeeming himself he redeems of the personal man all the impersonal elements that belong to his own divine nature. Only that which is not bound by personality can enter into true liberty and immortality. Wisdom is the door to freedom, and self-knowledge the throne upon which freedom dwells.

The light of truth shines from above upon the pathway of life, but wisdom is born in the soul of man when he recognizes the light of truth. The knowledge of a man is within, and of all the wisdom in the world only that portion will benefit one which becomes manifest in himself. Love is the seat of faith, and the seat of man's wisdom is the word which the truth speaks silently in his heart. Experience is the mother of knowledge, and all knowledge not based upon experience is not real. For this reason man was born to eat of the fruit of the tree of good and evil, that he may taste it himself and not merely learn some theory in regard to its flavor. Illusory knowledge is continually mistaken for real knowledge; but the touchstone of the latter is justice, and justice is measured by its works. Wisdom is not a product of nature; it rules all nature, wherever its laws are obeyed. Wisdom rules all things in which it becomes manifest. It is "supernatural," in being superior to nature; but it becomes manifested *in* nature, and not outside of it. It is a power higher than all mechanical forces, animal instincts, and intellectual functions; it cannot be monopolized by any sect or society, nor given out or revealed by any president or pope. The interior revelations of wisdom are not speculation. A truth once revealed is seen and experienced, and not subject to doubt by those in whom the revelation takes place; but it is not a true revelation to those who have not experienced it themselves. What the ancient sages and mystics taught of truth and divine revelation was not concocted by their intellects nor produced by combining ideas, nor by any foreign God dwelling in the sky; it was revealed to them by

the manifestation of divine wisdom within their own souls. All that is taught by modern philosophers who experience nothing of God is a repetition and combination of ideas learned from others. Speculation is based upon logic, but the revelation of truth rests upon nothing but its own divine self. All nature is a revelation of truth, even if we do not understand its meaning. It is like a book printed in a language not understood by every one. Nature changes, but wisdom remains. If the whole world were to perish and heaven and earth disappear, Divine Wisdom would remain what it always was, and its Will would cause a new manifestation by the creation of a new world.

However intellectual a man may be, there is no real knowledge in him so long as the revelation of truth has not taken place in his soul. It is the manifestation of wisdom within the heart which illumines the mind and distinguishes the sage from the theorist. Real knowledge cannot be obtained from books. Books may teach us where we must seek for the truth, but they cannot furnish it. They may tell us what we must do to render possible the manifestation of wisdom, but they cannot reveal wisdom itself. Wisdom is imparted by nothing save its own power. All the things we see in nature are but symbols and representations of truth, not the truth itself. If we misinterpret the meaning of these symbols, it is not the fault of truth but of our own ignorance. The truth, when seen and realized, is always self-evident. It is a light, and whoever realizes its presence both sees and knows the fact—he requires no other proof; but those who do not see its light will fail to recognize it in spite of all proof.

The object of wisdom is to reveal itself—to teach, educate, and elevate the beings in whom it becomes manifest, and to render them immortal by endowing them with self-knowledge. Wisdom liberates man from ignorance, error, and sin; it teaches him to recognize his own nature as an intelligent spiritual power in the universe, and to regard his material body as a non-essential part of his eternal being. Wisdom is the realization of the divine Will, and this realization consists in becoming, not in mere theory. "Thy will be done" means "Let us attain

spiritual self-knowledge;" in other words, "Let divine wisdom be manifested in us," for the will of God consists alone in striving to manifest divine wisdom, and there is nothing to hinder that manifestation in us except our own ignorance. To know the forms and forces of nature and their mutual relations is objective science, but not yet divine wisdom. Science deals with phenomena; wisdom is the revelation of truth, eternal and unchangeable. Science without a foundation of wisdom is without truth, because it is barren of any perception of the eternal reality. Only that science is true which has for its foundation the recognition of eternal truth.

SALVATION.

BY HENRY WOOD.

"WHAT shall I do to be saved?" is perhaps the most important question that has ever stirred the thought of man. Amidst all the multiform changes in human philosophies and ethical and religious standards, this problem has always forced itself to the front. Its significance has been variable and its answers unlike, but it forms the very heart and motive of all so-called systems of religion. At the present time it has lost none of its vital importance.

With the general decay of the belief in a future external and formal judgment, and an arbitrary localized heaven or hell as reward or punishment, the question, to most minds, has lost much of its seriousness and unfortunately is lightly regarded. Fifty years ago, when the dogmas above noted were firmly held, theologians often definitely divided the community into the "saved" and the "lost." But with the almost wholesale absorption of practical universalism (or perhaps the doctrine of continuous progression), even among orthodox denominations, a remarkable change is manifest. Action has been followed by reaction; in other words, one extreme has followed the other. From a former intense solicitude about making one's "calling and election sure," there has come a careless indifference, even a prevalent feeling that salvation is largely mythical or imaginary. The decay of the idea of a mechanical salvation has not yet been made good by the growth of an understanding of one that is normal and orderly.

While ecclesiastical confessions and creeds remain officially intact, the actual consensus of belief among living persons has undergone a radical change. The average orthodox layman of to-day—and the case is not much different with clergymen—has passed through a mental revolution, or at least a revision.

The transition has taken place by such imperceptible degrees that often he is hardly aware of it. The banner of his Church still floats with every star and stripe of the Westminster or some similar "confession" clear and distinct, but he himself has radically diverged. He may not admit such a drawing away, but the fact is evident.

The iconoclastic work undertaken by the "liberals" of the early part of the century has been nearly or quite accomplished. The arbitrary and legalized concepts of salvation and retribution which formerly prevailed are wellnigh swept away. And what now remains? A devitalized round of forms and ceremonies on the one hand, and a large amount of definite and indefinite agnosticism on the other. The liberals, realizing that the work of pulling down (which mainly called them into existence) is about accomplished, are casting about for new ideals. The old controversies are nearly dead, and now some constructive work must be found. Unfortunately, the new efforts in this line have been largely confined to the realm of humanitarianism on the material plane. This is well, in its place; but it is only the lower and more superficial part of the work that is waiting for accomplishment. It is much to be regretted that the liberal churches, as a rule, find it so difficult to direct their energies to the development of the higher and more interior planes and potencies of man's nature. The constructive spirituality and unfoldment of man, which found such able advocates in Channing, Parker, Starr King, and others in this country, and in Martineau in England, seem to have but few present examples and exponents.

The Church, both liberal and conservative, has been enveloped and permeated by the chilling materialism of conventional science. The great and popular "Diana" of the modern world is material progress. Humanity in general is looking along this line for the *summum bonum*, even the Golden Age; but in this way it will never be found. There can be no *summum bonum* except general human salvation. What, then, is it to be "saved?" In order to answer this question more intelligently let us first consider what it is not. It is not a supernatural or

abnormal accomplishment. More and more the deepest and truest thought of the world recognizes the universality of the realm of law. There is nothing capricious, nothing arbitrary. Every attainment is a normal growth, and forms a link in an endless chain which stretches backward and forward indefinitely.

Since Professor Drummond, as a pioneer among theologians, gave to the world his "Natural Law in the Spiritual World," the progress of religious opinion has been rapid. That concept of the Deity which likened Him to an Oriental Sovereign—capricious, and ruling from without—is fading. The spiritual realm is *within* man, and this is where God's beautiful and orderly economy manifests its activity and finds its expression. If a substitutionary atonement became legally necessary on account of a "fall of man," which was not included in his original constitution, it has, so far as known, no analogy elsewhere in the universe. Any remedial scheme, consisting of a purchased release or an artificial severing of cause and effect, is plainly against logic, reason, and justice. It amounts to a technical makeshift contrived by an anthropomorphic Deity after the defeat of his original plans. Though greatly modified in the present general view, such a "plan of salvation" remains of life size in the creeds. Practically it is changing from an objective, historic, local, and technical *event*, to a subjective, continuous, and universal *process*.

A salvation foreign to the primal and original order would imply, in the very nature of the case, a Divine Economy subject to revision—therefore neither infinite nor perfect. What an unworthy ideal! It would stamp the eternal Will, Life, Mind, and Love with human vacillation. The mechanical view of salvation came from a supposed Divine government set up in the human consciousness after patterns of Oriental monarchism and Roman legalism. Such a salvation has been so unattractive that its reactionary force has filled the world with a rank growth of materialism, pessimism, and atheism.

But from the evolutionary and optimistic point of view—the true one—we must concede to past conventional thought a necessary place and time, as a stage of progress toward

something higher. It must be passed through; it has, therefore, a kind of negative, disciplinary, and educational goodness. Nothing is finished; there is a continuous becoming. We create things in ourselves, or rather in the mental lenses to which we have given our own coloring. Yet, as much as ever, we need a real salvation. From what? From a low, false consciousness; from the Adamic concept that we are bodies; from a slavery to conditions, limitations, and negations; from mental pictures of evil and its power; from beliefs in antagonisms, weaknesses, diseases, and adversities; from selfishness, hate, grief, and fear. These are thought-creations, which, if allowed to ripen, bring forth self-made, hellish conditions. The immutable Divine Economy has fixed the judge, judgment, and executioner within. Nothing in the whole universe of God can bring actual harm from without.

While nothing intrinsically good can be destroyed, man can lose that which, to him, seems to be himself. If one builds up a consciousness, or creates a thought-world, wherein he links the ego to the perishable and unreal (the "wood, hay, and stubble"), he loses his seeming soul. Through a vital connection he builds these things into his personality, and when they are swept away he has little by which to recognize himself. *He* is saved "as by fire," but the selfhood that he has created, with all its familiar environment, is lost. The real and true ego cannot suffer loss, but this has not yet come into self-recognition. It has not been "saved." For an age-long period, or until there has come a new growth of consciousness, such a one is in a denuded condition. He has built a structure upon the sand of negation, and it and its foundation are swept away. Forms, ceremonies, sacraments, substitutions, and everything except developed spiritual character belong to the sandy stratum. To be sure, this penalty is very different from the arbitrary, vindictive, and lawless hell of former dogma; yet it is of vital moment. Life is conserved, but will be entered into in a blind, lame, and deaf condition, self-imposed through ignorance or carelessness. Limitations will at length be outgrown, but the lesson is made hard and compound interest added.

Let us not, then, through ignorance or disregard of law, hold back until a false and sensuous consciousness has solidified around us which will strip us bare in its removal. It is possible *now* to build an environment of the Real. Working *with* law, we no longer kick against its pricks. More than this, we gain a backing of its supernal energy. Salvation is normal. It is an harmonious fitting of our own constitution into the universal divine order and trend on every plane. It is full and free self-expression and development, and its fruit is abounding and exuberant life.

The characteristic of the present era is intellectual activity and development. But this is not a savior, though that opinion prevails. Falling into the great world-current, even religion has been largely brought down to that plane. Human salvation consists of the unfoldment of the higher part of man—or, rather, of the man himself. Even theology, in the ordinary sense, is not of it. It involves the emergence of the divine selfhood from latency into self-recognition and manifestation. It requires vastly more than an intellectual belief in the personal Jesus, or an acceptance of his merits vicariously. It must include the normal development of the intrinsic and eternal Christ mind or quality. While this was most fully expressed through the personality of Jesus, it knows no limitation, local or historic.

An intellectual giant may be a spiritual weakling, but we often mistake him for a universal oracle. He requires "saving" no less than his more ignorant brother who seems to be much below him.

The business man needs to be saved from his business, the lawyer from his law, and the capitalist from his capital. Each is inclined to give his soul to these things. It is not enough to send his theories, his philosophy, his beliefs, his theology, or even his religion higher; he must go there *himself*. Full salvation involves the evolution of a divine self-consciousness: the building of a soul-structure of imperishable material. The ego must form an organic union with eternal and living verities.

ADONIS, PHŒNIX, AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE key to the Phœnician conception of life, as it actually appears, is Pain. This term has previously been explained. The Phœnician knew what the struggle for life was in its sociologic aspect, but he was also aware that the Cosmic Process by which we are born is far more terrible. He did not merely rest in those moments of stability which we ordinarily call *Being:* he rather fixed his attention upon Being as continually "becoming." He looked upon strife rather than union—upon the contending forces rather than the redeeming. Only abstractly did he know what—

"A marvellous thing truly is the mystic marriage of Nature with herself; the relations which, in our minds, intimately unite the most different parts of the great whole—the animate with the inanimate, the visible with the invisible, matter and spirit; and in each of these spheres a being with another being. This unity, this universal harmony, is instinctively revealed to all minds." *

Only in the distance did he see the self-inherent elements of Salvation. His view of the Cosmic Process may be expressed in the words of Huxley:†

"Natural knowledge tends more and more to the conclusion that 'all the choir of heaven and furniture of the earth' are the transitory forms of parcels of cosmic substance wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite; through all varieties of matter; through infinite diversities of life and thought; possibly through modes of being of which we neither have a conception nor are competent to form any—back to the indefinable latency from which they arose. Thus the most obvious attribute of the cosmos is its impermanence.

* Alex. R. Vinet: "Outlines of Philosophy and Literature," page 508.

† "Evolution and Ethics, and Other Essays," page 50. New York, 1894.

It assumes the aspect, not so much of a permanent entity as of a changeful process, in which naught endures save the flow of energy and the rational order which pervades it."

This "changeful process" is but one side of Being; it is the manifested form of the self-duplication and diremption of Being. If we fix our attention, as did the Phœnician, too exclusively upon it, the self-estrangement of Being becomes an antagonism and its overpowering influence Pain to us. We need Salvation and may seek it (in the desperate manner of the Phœnician) by sacrifices, as previously stated.

The direct human expression for the Phœnician conception of the Cosmic Process was Adonis, or Tammuz, as he is called in Syriac. The word means "sprout of life." Identical with the Shemitic Adonai, the word would mean Lord or Phallus.

"The great Nature-power,* the Sun-god, was viewed in three ways: (1) as Baal-Samim, or Adonis, the fresh young sun of spring, full of creative force, calling all vegetable life into luxuriant fertility, and kindling in the animal world the fire of youthful passion; † (2) as the fierce sun of summer, like Tantalus, burning up the fruits and flowers that owed their life to him —Baal-Mars, or Moloch, the terrible god of fire; and (3) as the principle of order, unity, and steadfastness in the universe, the power which held the world together when the beautiful Adonis had been slain by the fury of Moloch, which albeit in gloom and darkness husbanded and gathered the exhausted powers of nature for new creative exertions, when the world should be gladdened again by the birth of the life-giving Sun of Spring; this was Baal-Chewan, identified with Saturn."

The worship of Adonis, as we find it among the Greeks, was practised first by the Syrians and borrowed from them quite as early as the fifth century before Christ,‡ the period which we are now reviewing. Both Aphrodite (Venus) and

* Augustus S. Wilkins: "Phœnicia and Israel," page 160.

† Comp. "Locksley Hall:"

"In the spring a fuller crimson comes upon the robin's breast;
In the spring the wanton lapwing gets himself another crest;
In the spring a livelier iris changes on the burnished dove;
In the spring a young man's fancy lightly turns to thoughts of love."

‡ Such is the opinion of the latest writer on these subjects—J. G. Frazer: "The Golden Bough," vol. i., page 279.

Adonis came originally from Assyria. The beautiful legend of Aphrodite's love for Adonis is a later growth. It relates that, while the sweetly smiling goddess was playing with Cupid, she once wounded her bosom upon one of his arrows. Before the wound healed she happened to look upon the handsome Adonis, the son of Cinyras (an Assyrian king) and Myrrha, and was smitten at once by love. She forsook Paphos, Cnidos, Amanthus, and all other charming resorts. She even left Olympus for Adonis. She who had always rested on soft pillows now rambled through the woods with Adonis and took part in the hunt, like Diana. Adonis caused Venus many anxious alarms because he was too daring. In vain she besought him to forego the pleasures of the hunt and to stay with her. One day, after an exciting pursuit, a wild boar, goaded by madness, turned upon him and buried his strong tusk in Adonis's thigh:

> "As many drops as from Adonis bled,
> So many tears the sorrowing Venus shed.
> For every drop on earth a flower there grows:
> Anemones for tears; for blood the rose." *

The anemones' name is probably derived from Naaman (darling), an epithet of Adonis. The Arabs still call the anemone "wounds of the Naaman." Probably for the same reason the anemone is worn as a preventive of sickness. According to Bion: †

> "She hath lost her lovely lord; with him she hath lost her sacred beauty. Fair was the form of Cypris while Adonis was living, but her beauty has died with Adonis! *Woe, woe for Cypris*, the mountains are all saying, and the oak-trees answer, *Woe for Adonis*."

If she lost her beauty, Adonis gained by dying, for "Thou only, dear Adonis, so men tell, thou only of the demigods dost visit both this world and the stream of Acheron." ‡ Being is manifested in both worlds. "Adonis beloved even among the dead"—why? Who is he? He is the ever-rejuvenescent

* Bion, in Elton's tr. † Idyl I., tr. by Andrew Lang.
‡ Theocritus, Idyl XV., tr. by Andrew Lang.

Nature: Being in the form of a masculine body. The stream of Acheron is but the transition from the Now to the Now, from the End to the Beginning, from the Beginning to the End. Death has no power over Adonis:

> "This blackness, if you know it, is the light of very Being;
> In the land of Darkness is the wellspring of life."*

Adonis, the symbol of Being, could not possibly be allowed to desert the earth. A compromise was therefore arranged between Zeus and Pluto, according to which Adonis was allowed to spend one-half of the year on earth and the other six months in the Elysian fields. In the fall Adonis went to the Lower World and in the spring he returned. What is this but the cyclic life of vegetation, dying in the autumn and reviving in the spring in beautiful foliage and flowers and amid birdsong? It means revival, rejuvenescence, the ever-young Being.

It was especially in Egypt and Western Asia that the Cosmic Process, as revealed in the death and resurrection of vegetation, was most widely understood and celebrated under forms of worship. From these parts the ceremonies have travelled to modern Europe, where they are still to be found. The Babylonians, Syrians, Egyptians, Phrygians, and Greeks—under the names of Osiris, Adonis, Thammuz, Attis, and Dionysos—represented in the autumn and spring of every year the decay and revival of vegetation, and thereby they meant to teach the masses the Vibratory Life of Being, the Rhythm of Existence:

"The Orphic hymn LXI.† is addressed to Adonis, the well-known Phœnician god Adon, the Hebrew Adonai, or Lord. Adonis, it should be observed, is with the hymn-writers only another name for Dionysos; and so he is Polyonymos, the many-named, 'the best of the heavenly beings,' as Zagreus and Iao are 'the highest of gods.' So Adonis is Eubouleus, the Wise-counselling, and Dikeros, the Two-horned, 'nourisher of all,' *i.e.*, vital power of the world, 'male and female;' or, as Shelley says, 'a sexless thing it seemed,' in fact the 'two-natured Iakchos.' Ever fresh and vigorous,

* The Sufi poet, Mohammed Shabistani.

† Robert Brown: "The Great Dionysiak Myth," vol. i., page 67.

he is, like Dionysos, both solar and kosmogonic. Dionysos, Adonis, Iao—'these three agree in one.'"

What more appropriate terms could we find for Being?—Lord and Saviour, Essence and Actuality: the true Vine. The Syrian woman called Adonis:

"'My Baal,'* viz., my proprietor, or husband. She herself dreamed that she was his Baaltis, his Astarté, who must possess him, Astarté Hermaphrodite, Adonis wife of Adonis. And, in order to reach the height of foolishness, her love-name was Salambo (Samalkis), the mad flute, which is dismal and furious and played upon during the burials. But by making Adonis her Baal, she had cruelly provoked Baal-Moloch, the king—the king of Fire, the king of War, and of Death—Mars, or Mors. This demon takes the form of a demoniac beast. He enters into a hog, or rather into a wild boar, wounds the beautiful boy in the sexual part, and kills him, or rather kills his power of love."

One would have supposed that the wild boar would thereafter have been accursed, but it was not. Even the boar is a symbol of Being; it represents the strength of Winter, Nature's reversal, when she stops in her course of development in order to resume with some variation next spring. The boar, Mars, follows the love-goddess as winter follows summer. They are each other's complement. Nature is always double.

Adonis is not Nature in fulness, but only Nature *rejuvenescent*, and that only in the *masculine* form of a handsome young man, not any other masculine form. Perhaps no other heathen worship was more clearly defined than that of Adonis. In most other forms we find strange mixtures. He was worshipped especially at Byblos, where the river Adonis falls into the sea, and in the springtime and toward the summer solstice was red from a peculiar kind of earth carried down by the abundance of water. The mysteries of Adonis and Venus at Byblos were held in the same estimation as those of Ceres and Bacchus at Eleusis, and those of Isis and Osiris of Egypt. His mysteries were also celebrated at Alexandria with great pomp.

It is interesting to study the Adonis myth as representing Being in the shape of a young man, for it reveals many features

* J. Michelet: "Bible de l'Humanité," page 203.

otherwise not discovered. Being is here revealed under human form; and so emphatic was the worship that the body of a handsome youth was shown all over and everywhere during the time of worship. Women in particular adored the masculine beauty and virility as illustrating "the flame of love," the solar stimulus. It was not an abstract love they sought, and many unnatural excesses characterized the worship. They had everything in common in their worship, like the later Christian *agapes* held in connection with the Lord's Supper, and were likewise forbidden by law on account of the attendant revelries. It was particularly the human body which became the object of adoration and—abuse. The fundamental idea in both mysteries, pagan and Christian, was the same: the human body as the Temple of God. To the Christian it was a glorious idea that God had assumed human form and thereby raised the human body to a dignity not known before, and the Incarnation is to this day the sum total of Christianity. The believer is by baptism made a member of the *body* of Christ, and he *eats* the body of Christ to keep up his embodiment. To the Phœnician, the Adonis worship first took the form of adoration of the human body because it was a *temple;* later the adoration culminated in sexual uses of the body, because human life came into existence through it and could only be lived while in the body. In the pagan and Christian worship (or worth-ship) of the body, we have two individual forms of approach to Being.

The word *temple* comes from the same root as *time* and *temporary*. *Temple* means *time*-manifestation of Being, and that involves *pain*. The reader will now understand more fully my recent statement concerning pain as an expression for the suddenness with which life comes into existence, and why Pain was therefore the key to the Phœnicio-Syrian philosophy and religion. *Temple* and *time* mean something cut off from space and eternity. The Roman augurs called the separated or isolated part of the sky which they watched, when observing the flight of birds for auguries, *templum*. When the augur had defined the *templum* within which he intended to make his observations, he fixed his tent in it, and this contrivance was

likewise called a *templum*. The place chosen was usually an eminence. The Druidic circles, which may still be seen in England and France, are but remainders of similar shrines or common temples where sun-worship or Baal-worship prevailed. They represent on earth the exact portion of the sky immediately overhead, and were dedicated to some special service. The space separated on earth marks a portion cut off from eternity. From this primitive circle of stones came our modern term *church*, and the rude inclosure (by being covered over) grew to the modern temple. The central idea of temple (church) is *separation*, the idea that something has been set apart for special use. Thus the human body is intended for the incarnation of Spirit. Man, the beautiful Adonis, is on one side an embodiment of Nature, and on the other a revelation of Spirit.

I know of no work on Adonis-worship which does not exaggerate its excesses and finally condemn it. I think this is wrong. We do not or will not realize how the higher life owes its first existence to sexual reproduction; hence we condemn forms of worship in which sex plays a prominent rôle. I do not mean to recommend any form of sex-worship, but I want to call the reader's attention to the part played by the human body in the most ancient worship. In the first place, the body must not be confounded with the flesh, which "wars against the spirit." The body is the vesture of the soul, and the soul is the vehicle of the spirit. The body participates with the soul in the sanctification. We shall not live naked hereafter, but be clothed with a body—real, though not material, as we understand matter. The body is the "world-sanctuary," a miniature model of all the forms and forces of the universe. The ancients looked thus upon the body and worshipped in this world-sanctuary; its life was a house of prayer, and all physical uses of it were adorations of Being. Being became manifest to the ancients through sex.

Doubtless there was originally but one sex. All traditions speak of Being resting undifferentiated in itself. As life became complex there was a division into sex, a differentiation.

With the sexual division came individuality and universality; on one side remained activity, passivity taking the opposite pole. Henceforth a third existed as a result of the separation and reunion of the two forces. Calling the activity in man *Spirit*, and the passivity *Nature*, we get in man the higher life, as the third, the outcome or child born of activity and passivity. The central power is preserved and that of variation has come into existence. Being is thus manifested through sex. No such manifestation could have taken place without body. Let us honor the dual necessity of life. By means of it Being, as the Becoming, comes into existence.

It is evident that the ancients entertained such ideas. They looked upon themselves as direct expressions of the Divine. Every individual was both a *microcosmos* and a *microdeus*—a little world and a little god. That which originally took place in the Divine Being repeats itself in every human individual. The double nature can be seen even physically in man, and particularly in the early period of his life. The myth of Adonis and Venus is the ancient formula for this mystery of sex-differentiation in the Divine Being.

Plato said (Timæus, 71): "We are plants, not of earth, but of heaven; and, from the same Source whence the soul first arose, a divine nature, raising aloft our head and root, directs our whole bodily frame." We are plants, and that is why the vegetable kingdom appeals so strongly to spiritual and sensitive people. They feel the kinship. And perhaps no season is so rich in spiritual lessons as spring, the return of Adonis from the realms of Proserpine. Spring is the sounding of the trumpets of Resurrection:

"Awake," said the sunshine; "'tis time to get up;
Awake, pretty daisy and sweet buttercup.
Why, you've been sleeping the whole winter long;
Hark! hark! don't you hear? 'Tis the bluebird's first song."

"Awake," call the streamlets. "We've lain here so still,
And now we must all go to work with a will."
"Wake," says the warm breeze, "and you, willow-tree;
Come, put on your leaves in a twinkling for me!"

"Awake," breathes the air from the blue sky above,
"Awake, for the air is all beauty and love.
Wake, little children so merry and dear;
Ah, what were the spring if you were not here?"

Every spring is the rejuvenescence of the plants. The bare earth is covered with a grassy carpet and magic clothing adorns the bare boughs of the trees. Renovation is seen everywhere, and unfoldings are the theme of birdsong. Nature was not dead; Adonis simply sojourned in the dark regions during winter. Nature had for a time retired to silence and solitude. Withdrawing from the Outer to the Inner, she had re-collected her life into her heart. But she lost none of her loves. The leaves of the oak come and go in crimson blazes. At the root of the withering leaves, which just before stood in the bright red of autumn, she puts forth a sprout, also love-red. St. Paul wrote to the Colossians from Rome that new moons and sabbaths were but "a shadow of things to come," but he only expressed the Phœnician philosophy and gave vent to the Syrian impulsiveness of his nature. The key to Paul is neither his Hellenic Judaism nor his Roman citizenship, but his Palestinean nature.

The Adonis festival consisted of two parts—mourning for his departure and rejoicing for his return. At the latter the celebrants planted the Gardens of Adonis, intended to indicate the transitoriness of earthly joy. These were pots or baskets filled with earth, in which were sown barley, wheat, lettuce-seed, fennel, etc. They were tended for eight days, chiefly by women. The sun's heat and abundance of moisture caused the plants to shoot rapidly, but, having no root, they rapidly withered, and at the end of eight more days they were cast into the sea or into springs.*

Nature does as did Penelope, Ulysses' faithful wife, who each night unravelled the work of each day, thus repelling importunate lovers with vain promises. Nature alternately doffs her embroidery and weaves it back to its old completeness and

* In Sardinia they still plant Adonis gardens, in connection with the great midsummer festival of St. John.

beauty. She starts weaving anew every spring, as a bride desirous of having a beautiful work to show the bridegroom, the Beloved, when he comes. Nature is finite Being; Spirit is infinite Being. The two points of transition—the dying in the Fall and the rejuvenescence of the Spring—were the essentials of Phœnician philosophy and religion. At these two points they entered into communion with Being. It was truly a mystic life they lived. Adapting the words of Shelley, I would say:

> " The fountains mingle with the river
> And the rivers with the ocean,
> The winds of heaven mix forever
> With a sweet emotion;
> Nothing in the world is single;
> All things, by a law divine,
> In one another's being mingle—
> *Why not Thou with the Beloved?*"

The myth of the love of Adonis and Venus is but an expression for Nature's mystic marriage with herself, "the waves clasping one another"—the manifestation of Being.

The Phœnician notion of Being expressed in the form of worship was Adonis; in the form of philosophy it was Phœnix. The process of regeneration of Nature is admirably expressed by the latter symbol—the bird which burns itself, a young Phœnix arising from the ashes in new vigor and strength. The death of the Phœnix is the estrangeness, or "otherness," of Being—the negative side, which immediately annuls itself and recovers itself positively by renewal of life. It is the systole and diastole of the Great Heart of the world; the ebb and flow of the ocean of Being; the swinging of Thought from pole to pole.

Ovid declared that the Phœnix idea was Assyrian. According to Egyptian mythology the Phœnix, red and golden of plumage, came out of Arabia once every 500 years to Heliopolis. Macrobius gives it the age of 660 years; others declare that its lifetime was 360, 800, and 1,460 years. Of these numbers, 500 is the most interesting. It can be easily traced in human history as the figure of an historic cycle, or new mani-

festation of Being. Every 500 years new origins or new developments can be seen. In greater cycles some mythologists count 7,000 years, calling this period the lifetime of the Phœnix.

The Phœnix (*Rech*, in Egyptian) means "the red one," and in Egypt represented Osiris in his resurrection. Taking this idea as the key, we get the symbol of life, love, and creativeness as expressions for Being. The regeneration of Nature was also expressed by the myth of Castor and Pollux, whose abode is alternately in the nether world and upon the earth. But we should not study these myths merely as symbols of cosmic life. To become *whole* we must fall into Nature's alternations, freely and joyfully passing through any and all forms of dying which she forces upon us. Her negative moods are as strengthening to us as the cold and rough spring storms are to the freshly sprouted plant. The furious winds in the fall bring the fruit to the ground in time for the seeds to be thoroughly imbedded in the soil before the coming of the winter frost. Psychic life depends as much upon alternate currents as does the physical. We shall never learn Being's lessons till we recognize that "two worlds are ours," and that retrogression is an essential element of progress. It is Being's law that "one generation passeth away, and another generation cometh; the sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. . . . The thing that hath been, it is that which shall be" (Ecclesiastes i. 4–9). The most perfect esoteric symbol of Being is the circle, the archetype of all forms. It is the most complete, economical, and stable figure, perfect and harmonious. Combine the circle with the straight line, the law of motion, and we have the spiral, the exoteric symbol of Being. Being, in actual existence, does not repeat but advances upon itself, and the advancement is spiral.

Being shows numerous other movements, but these three are the most general—the straight line, the circle, and the spiral. It is well to adopt the ethical injunction about following the straight line, but let the advanced student not forget the bend and obliquity. As we come from the lowest to the higher forms, the separation is far wider than we might expect had we

followed the straight line of transmutation from lower to higher. It is literally true in Being's actual existence that Zeus is absent on a trip to Ethiopia, and that Vortex rules. The man-made god does not rule in the universal sphere. Only the lower planes are ruled by Necessity. The higher follow their inherent Freedom. Ezekiel saw in visions much of the inner life of Being. The student will do well in comparing the meaning of the Adonis myth with that of the "wheels" of the Hebrew seer.

Tacitus * tells us that the Phœnix is sacred to the sun, and differs from the rest of the feathered species in the form of its head and the tincture of its plumage. He calls it *animal sacrum soli* (bird sacred to the sun), and Claudian calls it *solis avem* (sun-bird). The ancient authors—

> "All affirm that it exists;
> Where it is no one can tell."

You cannot point to Being and call your friend to see it in the same way as you would show him a strange animal. That the Phœnix should be sacred to the sun is but natural, for it is simply another term for the activity of the solar orb. The sun is a manifestation of Being.

An unknown author † has written the following about the Phœnix. His production has often been attributed to Lanctantius (fourth century). In literal translation it reads:

"There is a happy spot, retired in the first East, where the great gate of the eternal pole lies open. It is not, however, situated near to his rising in summer or in winter, but where the sun pours the day from his vernal chariot. There a plain spreads its open tracts; nor does any mound rise, nor hollow valley open itself. But through twice six ells that place rises above the mountains, whose tops are thought to be lofty among us. Here is the grove of the sun; a wood stands planted with many a tree, blooming with the honor of perpetual foliage. When the pole had blazed with the fires of Phaeton, that place was uninjured by the flames; and when the deluge had immersed the world in waves, it arose above the waters of Deucalion. No

* "Annals," Book vi., 28.

† "The Ante-Nicene Fathers." Ed. A. Roberts and J. Donaldson, Am. Repr., N. Y., 1888. Vol. vii., 324.

enfeebling diseases, nor sickly old age, nor cruel death, nor harsh fear, approach hither—nor dreadful crime, nor mad desire of riches, nor Mars, nor fury, burning with love of slaughter. Bitter grief is absent, and want clothed in rags, and sleepless cares, and violent hunger. No tempest rages there, nor dreadful violence of wind; nor does the hoar-frost cover the earth with cold dew. No cloud extends its fleecy covering above the plains, nor does the turbid moisture of water fall from on high; but there is a fountain in the middle, which they call by the name of 'living;' it is clear, gentle, and abounding with sweet waters, which, bursting forth once during the space of each month, twelve times irrigates all the grove with waters. Here a species of tree, rising with lofty stem, bears mellow fruits not about to fall on the ground. This grove, these woods, a single bird, the Phœnix, inhabits—single, but it lives, reproduced by its own death. It obeys and submits to Phœbus. . . .

"Through a desire of being born again, Phœnix seeks this world, where death reigns. Full of years, she directs her swift flight into Syria, to which Venus herself has given the name of Phœnice. . . . No food is appointed for her in our world, nor does any one make it his business to feed her while unfledged. . . . She is an offspring to herself, her own father and heir, her own nurse, and always a foster-child to herself. She is herself indeed, but not the same, since she is herself, and not herself, having gained eternal life by the blessing of death. . . . O bird of happy lot and fate, to whom the god himself granted to be born from herself!"

Here Being is characterized as feminine, as living in sublime peace, etc.—all definitions which we have heard before. It shows how uniform and concerted were the ideas of Being in antiquity—one reason why we should trust the ancients.

Some features of the Adonis worship can still be seen in the Roman Catholic ceremonies at Easter. On Good Friday the Lord is laid in the grave, and the congregation, like that of the Syrian Adonis worshippers, cries and laments over the death of its lord. On Saturday no lights are lit at mass and no mass celebrated; only the consecrated elements from the day before can be used. In the Catholic countries of Southern Europe and South America, the altar of the Lord, at Easter in particular but also at other times of the year, is loaded with all kinds of gifts. Nothing is too good for "the dear Lord;" the whole procedure being much like that implied in the fifteenth idyl of Theocritus:

"Before him lie all ripe fruits that the tall trees' branches bear, and the delicate gardens, arrayed in baskets of silver; and the golden vessels are full of incense of Syria. And all the dainty cakes that women fashion in the kneading-tray, mingling blossoms manifold with the wheaten flour; all that is wrought of honey sweet, and in soft olive oil; all cakes fashioned in the semblance of things that fly, and of things that creep—lo, here they are set before him."

If there be no mercenary purpose connected with these gifts—if the devotee does not intend to buy the favors of Adonis, Adonai, the Lord—he performs an act that has spiritual signification. He gives away the best he has; he sacrifices; and through the resultant pain he is transformed, enters into universals, and sees and communes with Being. The simplicity of such an act is worth acquiring.

GENIUS:

INSPIRATION OR ACQUISITION?

BY MADAME FRANCIS HIGGINS-GLENERNE.
(Lida Lewis Watson.)

BULWER declares that it is not talent that men lack, but the will to labor: "It is purpose, not the power to produce." According to his ideas, power is acquired through work, and genius is the product of that power—acquired by mental effort along the lines of persistent application.

"Talent is often mistaken for genius, and tact for talent." In considering genius as inspiration, those temporal conditions whose influences are always and everywhere assertive, actively or passively, to the advantage or disadvantage of the natural issues of the superior intellect—considered relatively to materialistic achievement—must always be regarded. It is an admitted fact that subordination to these influences is a law of whose imperiousness there can be no question.

A man possessing genius does what he must, according to the dictates of the superior intellect (which any state indicative of genius always presupposes). He does not study the requirements of individuals; neither is his standard placed within the limits of general comprehension and criticism. He writes, for instance, consulting neither the prerequisites of fame nor the mandates of popular taste. He may or may not be appreciated by a few of his readers—he certainly will not be understood by the multitude. He is guided by motives higher than those underlying popular platitudes. His environment, as already intimated, is not calculated to predispose him toward warped opinions. Stress of poverty does not lay upon him the heavy hand of oppression to distort his fancy. Even were all in-

fluences unfavorable to the working of his mind, the result would be the same; the only difference would be one of degree, the quality being tinged, perhaps, by the pessimism latent in most natures. He labors not for fame nor fortune; his is a purpose, and he recognizes that the future shall decide its merits and his own worth. This man has genius, but he will not be successful from a financial point of view; hence he will not be popular, for success means popularity.

Another writer looks over the field, discussing within himself its possibilities and the probabilities of its returns. He understands the spirit of the times, and is cognizant of the requirements of his readers. He knows what his critics will say, but that is an ulterior matter. The times oppress him, his creditors stand knocking at the door, his necessities are imperative—he also writes because he must, but it is not the importunities of genius. Perhaps later on, fortune having favored, his circumstances become easy; but his work is no better, his standards no higher, his purposes no more meritorious. This man has written, not that futurity may write his name in golden letters upon the tablets of fame, but simply because he wanted the dollar. He has sought opportunity, which, not elusive to his advances, has met him half way with its rewards. He writes for the great public, which (being pleased because it understands) applauds his efforts. Applause begets approbation, approbation brings success, and success wins the dollars; and people cry: "Behold a genius!"

Criticism yields to popular opinion, and observe the natural result: People, like sheep in a pasture, follow their leader. This is not a manifestation of genius; although it involves a certain kind of talent, yet tact is its proper name.

Tact is that intuitive perception that foresees opportunity and makes the most of it. Tact is not backward in the manifestation of its purpose; it has no ambition beyond mere materialistic advancement. Talent is not without its ambitions, but, being limited within the sphere of mentality, they are held to the grade of *its* purposes. Genius is committed to the out-working of the purpose of its existence, which is be-

yond the divination of even its own possessor—a secret hidden within the mystery of the great Whence and Whither of the immortal spirit, which rests with Omniscience. To make the most and the best of the responsibility of this endowment is all that is required of man—that responsibility which forces its potentiality upon its inheritor, making him the master of almost limitless possibilities, and at the same time the slave of his inheritance.

Much tribute has been paid to the "good goddess, Poverty." Poverty assumes that whatever concession genius has made to her has been a voluntary tribute; but the truth is that genius, the supreme fruition of human intellect, though hedged in by circumstance and crushed by oppression, rises superior to all material conditions. Mind over matter is ever dominant, although not in the perfection of its power when contesting resistant forces on its own plane. He who has done well while manacled by poverty would have wrought more gloriously had fortune lent wings to fancy and fanned the immortal fires with the winds of want's immunity. The writer of genius is not successful because the taste of the average reader is not inclined toward profound thought. He prefers that which he can comprehend without effort.

Every age is more or less an epoch of realism. Although the opportunities for intellectual cultivation are to-day almost limitless, and the avenues thereto accessible to even the most impecunious, yet poverty keeps pace with progress, and the incessant demands upon those who pursue their vocations merely to gain a livelihood, and who would be appreciative readers were opportunity theirs, preclude the devotion of much time to thought or research. The tendency, therefore, is to lower the standard of intellectual requirements; and the portrayal of actualities seems to come into closer touch with the sympathies of the masses than does literature based upon higher planes of thought. To minister to the mental needs of such readers does not require the spark of genius.

Talent is the power of correct portrayal. He who writes for the amusement of the masses—not only the middle classes

(whose inclination, if not thwarted and warped by unfavorable surroundings, would render them omnivorous and appreciative readers), but also the wealthy, whose design in life is to court entertainment that does not involve mental effort—requires only to have an eye for color. He need not be methodical, consistent, historically or realistically correct, nor psychological. He is even under no obligation to be logical, but must understand the influence of pessimism to tinge romance to the satisfaction of readers whose sphere encourages a natural gravitation in that direction—as human nature is prone to regard the portrayal of human weakness, if not actual depravity, as being nearest the realism of human life. Moreover, its tendency is to make them better satisfied with their own state than would a morally higher or more hopeful representation.

Genius is creative; yet it cannot create opportunities for its own aggrandizement—seldom for its own merited recognition, and never for its own advancement. It is neither aggressive nor assertive. Observe, then, the impossibility of its close kinship with talent.

Genius is not self-appreciative, save in the conception of and conscientious adherence to its lofty purposes. Genius is its own excuse for being, but it does not ostentatiously voice its mission. Only unto him that hath ears to hear—that hath sight for the divination of that which is alone understandable to those who diligently seek, and seeking find, and finding comprehend, through the effulgence of the divine Light that directs genius—does it manifest itself. Genius is without combativeness. It does not thrust itself into the market-places of the world, to offer itself at a price. It does not adapt itself to the truisms of method. Genius is ever conscious and appreciative of the divinity of its birthright.

Talent, on the other hand, achieves according to the influences of its varied inspirations. Genius *is* inspiration. Talent is swayed by purpose; it arrays itself in the marts of popular requirement; it adapts itself to circumstances; it sets its own price upon the application and effort that effect the possibility of competition with genius.

Genius does not scorn labor; on the contrary, it has a close affiliation therewith. Labor is the mandate of Nature, whose law is Progression. Through labor only, however unquestionable the possession of genius, is attainment possible. Nothing in this world ever attains a degree of perfection beyond improvement. Evolution is the law of progression—progress here, perfection beyond. "Labor here, fruition hereafter," is the text of the immortal soul.

Yet, "though the spirit is willing, the flesh is weak;" and, although mind rises triumphant over matter and the spiritual enthrones itself above the material, it is only because of the mutually interchangeable influences of hope. How, then, can true genius have any kinship with infidelity—without, Judas-like, betraying the divinity of its birth and repudiating its heritage? He hopes who labors, and hope presupposes reward. Then what shall be the reward of hope (itself indisputable proof of the divinity of the human intellect), save that inheritance of immortality which is the object of its attainment? And what of the reward of futile, though conscientious, labor?

All these things are written in the Book which bears the record of disappointments and failures, of new resolutions taking their places, and of new beginnings that make up human life. In this Book is found a balm against the bitterness of human endeavor. That is the significance of human life for those who have achieved without the turbulence of toil, having had the inspiration of the higher purpose; for those whose toil has been born of trouble and barren of the temporal rewards of achievement; and for those of whom it has been said, "They also serve who only stand and wait."

THE SYMBOLISM OF TWELVE.

BY MARGARETTE DWIGHT WARD.

WHEN the lights were made visible in the firmament of the heavens, in the fourth day or age of creation, they were "set for *signs* and for seasons." Later, man was created, a physical being of twelve parts; a distinct, individual, independent microcosm, miniature of the macrocosm; with body, mind, and spirit—a trinity, in the image of God. All the living things of the earth were brought to him to be named. When he had named those that bore characteristic resemblance to the different traits inherent in the final Grand Man of the perfected Race to come, indicative names were also given to the constellations "set for signs" in the heavens, as in a great Book of Correspondences—the Bible of the Skies, to be gloriously visible to every one of the countless people yet to be born—ever manifest, and, with unutterable splendor, forever to invite the study of the world.

These names are now of untraceable record, nearly identical among all nations. Efforts to change them have invariably failed. The constellations have no resemblance to the names they bear, but the people for whom they were set for signs were to bear corresponding characteristics—all good, if not perverted; all to be finally developed in their true perfection in the plan of the Creator.

The zodiac, that central band of the skies, like a vast wheel in which the sun appears to have its yearly course, has Twelve chief constellations. The earth, apparently within this band, has its correspondence, "as if a wheel had been in the midst of a wheel." This band of the earth was "divided" to the nations in the days of Peleg, great-grandson of Shem; and then the people were "scattered abroad upon the face of all the earth."

And "*when* the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people *according to the number of the children of Israel*," five hundred years before Jacob's Twelve sons were born!

So there were, first, the zodiac of the heavens divided into Twelve chief constellations; second, the earth, divinely apportioned into Twelve divisions; and third, individual man having Twelve chief parts: all types of that perfect Race, planned and promised—one Whole which is to encircle the earth with eternal harmony, beauty, and peace. Who can doubt that these established correspondences are of Divine decree, and that they foretell transfigured, spiritualized humanity as pictured in the ideal beauty of the City of the New Jerusalem? We find the proof of this conclusion in the tracery of the finger of God in his written Word: "Canst thou bring forth the Twelve *signs* in their season? Knowest thou the ordinances of heaven? Canst thou set the *dominion* thereof *in the earth?*" The stars "have no speech nor language. Without these their voice is heard. Their *rule* is gone out through all the earth." "Seek ye out of the book of the Lord [the 'zodiac'?], and read: no one of these shall fail, none shall want her mate." No nation on earth shall lack her sign in the zodiac, "For my mouth it hath commanded, and his Spirit it hath *gathered* them. And he hath *cast the lot* for them, and *his* hand hath divided it unto them by line" [meridian lines?]; "they shall possess it forever."

Questioning the divine establishment of signs, we find, as already noticed, the lights in the heavens set "for signs." The rainbow was given for a covenant and *sign* of memorial. "The sabbaths were given for signs," and the people were enjoined to tell their sons God's signs. "The Lord of Hosts, great in counsel, mighty in work, has *set signs* and wonders in the land of Egypt, even unto this day, and *in Israel*, and among other men." This was written of Israel one hundred and thirty years after Israel had disappeared! "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar in the border thereof to the Lord. And it shall be for a *sign* and for a witness unto the Lord of hosts." Nebuchadnez-

zar, type of finally elevated humanity, said: "I thought it good to show the *signs* and the wonders that the High God hath wrought in me. How great are his signs, and how mighty his wonders!" "I will *show* wonders in the heaven above and *signs* in the earth beneath."

The story of Sarah and Hagar, although actual history, is also an allegory. Christ is represented as the head, and his people as the body; and the Apocalypse is composed of allegories and symbolisms. The divine purpose in the use of all these signs Jehovah plainly declares in the written Word an almost countless number of times: "Tell thy son and thy son's sons my signs, *that they may know that I am the Lord.*" He will "in that day," "the latter days," "the last days," prove himself even to erring humanity.

We find the divine symbolism of Twelve a prominent feature in man, in nature, in the heavens, in history, and in the Bible. It is significant of past, present, and future—a living sign of such infinite type that its circumference fades from our vision. The foremost group of this sacred number in the Old Testament is the Twelve sons of Jacob, heads of the nations of God's chosen people. Dimly in the background are the sons of Ishmael, Twelve princes, of whom God swore to Abraham that he would also make great nations. But Jacob, by divine direction, put Joseph's two sons, Ephraim and Manasseh, among his own in place of Joseph, so changing the number of the tribes to thirteen; and Levi, set apart later for the priest-tribe, was the thirteenth *One*, representing the complete whole—the One circle of Twelve parts.

The minor uses of Twelve in the Old Testament pointed directly to this chief Twelve of the tribes of Israel, as all these symbols point to man, and through him to his Creator. Among these minor Twelves were the breastplate of the high-priest, with its Twelve different engraven precious stones, one for each tribe of Israel; the Twelve loaves of shewbread; the Twelve brazen oxen, back to back, faces outward, in a *circle*, upholding Solomon's wonderful brazen sea; the Twelve lions on the sides of the six steps before the ivory throne of Solomon; the vari-

ous utensils of the temple service; and wells, pillars, cakes, offerings of bullocks, rams, and lambs. In David's service, twice "one hundred and forty-four" of the Revelation, two hundred and eighty-eight, were "instructed in the songs of the Lord"—trained musicians.

Passing to the New Testament we have, in equal prominence with the Twelve tribes, the group of the Twelve apostles, with Christ their head as the thirteenth—the One embracing the Twelve. Less prominent, but very marked, we find our sacred number farther on in the woman clothed with the sun, having the moon under her feet, and wearing a crown of Twelve stars; in the one hundred and forty-four thousand faithful servants who will on earth in the latter days be sealed in their foreheads "with the Father's name," Twelve from each tribe of Israel, while an innumerable company of the redeemed who "came through great tribulation" shall have preceded them; in the city of the New Jerusalem, Twelve thousand furlongs square, and in its Twelve gates of pearls bearing the names of the Twelve tribes of Israel, guarded by Twelve angels; in the Twelve foundations of the city, composed of Twelve different kinds of precious stones, bearing the names of the Twelve apostles of the Lamb; in the tree of life bearing Twelve manner of fruits for the healing of the (Twelve?) nations; and in the twice Twelve "kings and priests" who are the apostles and the heads of the tribes. All these are striking features of the New Testament, and far more than mere figures. Are they not symbols and prophecies of the future Grand Man of Twelve prominent nations, a belt of Twelve perfected peoples that shall yet encircle the earth? We have Twelve months and thirteen "moons," twice Twelve hours in one day and night, and twice Twelve thousand miles encircling our earth (measurements also being of Divine decree).

Spanning the centuries from the last written record of this number in history, we find it again in our own country. Representatives of Twelve States first signed the Constitution of the United States, and a year or two later Rhode Island was added to the list, thus stamping the number *thirteen* forever in our

stripes of white and red; while on our field of blue we first had thirteen *five-pointed* stars, ever increasing in number. Why does this sacred number appear among our people in these "latter days?" Is it the *other end* of the bow of promise—that marvellous token of covenant which, in its prismed glory, symbolizes the revealed attributes of Divine Love, Wisdom, and Power as they fall upon the darkness of suffering humanity—a promise of relief, the especial accessory of the Most High, as seen in the visions of Ezekiel and John?

There is a tradition that the Twelve tribes, when taking possession of Canaan, carried banners on each of which was emblazoned one of the Twelve signs of the zodiac, as if to them the earth were some time to belong, as divided in the days of Peleg. Astronomers who are students of the Great Pyramid of Gizeh, finding it a marvel of chronology, prophecy, geometry, and geographical and astronomical measurements and indications, fix the date of its completion at that year when, at midnight of the autumnal equinox, its northern passage pointed to the then pole-star and its apex to Alcyone of the Pleiades, the recognized centre of the universe—a little more than two thousand years before Christ, and a little later than the above division of the earth, a coincidence occurring only once in about twenty-five thousand years. This pyramid is recognized as the "altar in the land of Egypt," "set for a *witness* and a *sign*," and as the greatest wonder of the world. Its site is 30° east longitude.

Imagining the celestial meridian of Alcyone to correspond with the meridian of this chief wonder and witness, we have a fixed *point* of correspondence between the zodiac of the heavens and the similar belt of the earth, and may so gain a clew to the divine apportionment of the earth by the "signs set in the firmament of the heavens," whose "stars are divided unto all nations." The Most High is represented as walking in the circuit of the heavens which his hand has meted out as a span. To what has he "meted" it out? He sits upon the circle of the earth which his right hand has spanned; a complete circle above, and a complete circle beneath; each of Twelve parts; the whole perfection a circle; no beginning, no end; united in

one ("*out of many, one*"); the thirteenth *one*, the whole; the circle of the earth the type of human perfection (promised), and the circle of the zodiac the type of the Grand Man's spiritual perfection (promised).

To individual man were given the Twelve physical, typical parts; in Jacob's sons we find the first Twelve *separated* human types of the Race finally to be the perfected Twelve grand nations of the earth, making the complete Whole, the One Man of Twelve parts. The sons of Leah represented material things, while Jacob's youngest two sons, especially blessed as the well-beloved Rachel's children, were types of higher spiritual traits. Joseph stood for Christ, the spiritual Head of humanity and the Provident Care; while Benjamin was typical of the spiritual element in humanity, keeping the spark of life, the light that never fails through the darkness of the world's history where there has been only the "lamp" of the written Word, and the brief shining of the bright and Morning Star which beamed three short years in Judea. Benjamin has held the truth in its purity down all the centuries (typified in the strange undying lamps in some tombs and caverns and among the Rosicrucians). He was "the beloved of the Lord," who should "dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." When the tribes were separated he was "left for a light" to Judah "for David's sake." The Twelve apostles were all Benjamites except Judas, who was supplanted by Matthias, probably also a Benjamite, as was also St. Paul. Christ said to them, "Ye are the light of the world," and sent them as light-bearers to the lost sheep of the house of Israel. Where did they find them?

Jacob set Joseph aside (for a time) and said of Ephraim and Manasseh: "They are *mine*. As Reuben and Simeon shall they be unto me;" so giving them the primogeniture of Leah's sons, the material first place, the chief worldly prosperity in the future of the chosen people. Joseph was not rejected, but reserved as the spiritual head, temporarily withdrawn and not again named among the Twelve until the final significant recapitulation in the Book of Revelation, when Ephraim's

name is omitted, Joseph's is replaced, and Dan's is omitted. Joseph's name was omitted from the breastplate of the high-priest where the names of the Twelve tribes were engraved on Twelve different stones, "lucid like lamps." Levi's name was also omitted from this breastplate, as the officiating priest, the material head of the church. But, in the final numbering of the tribes in the Revelation, Levi is again among them.

In the grand conclusion of the plan of God for the world, when it shall have been perfected, when Christ "shall have delivered up the kingdom to God, even the Father; when all things shall have been subdued unto Him, then shall the Son also himself be subject unto him, that God may be all in all" —*then* he has promised that he will *dwell* among them. The Head that was withdrawn shall again dwell visibly with his own; so Joseph's name is again placed among the Twelve in the Book of Revelation, and Ephraim, the head of material prosperity, is absorbed in the spiritual Head (Joseph, or Christ), who so unites again the supply of every spiritual good and earthly abundance, as Joseph did in Egypt.

If Ephraim is England, so clearly shown by Professor Totten, and the "sceptre of Judah" is held there (as truly signified by her lion and other emblems) in the direct line of David "until Shiloh come," what would be more in the order of things than that Christ should, in returning to dwell on earth, absorb into his reign the great temporal prosperity in which God has fulfilled to the Anglo-Saxons those marvellous promises to Joseph uttered by Jacob and Moses; and that the sceptre of Judah, held on England's throne until Shiloh come, should, as Ephraim in the Revelation, disappear in its restored Head? Then will not spirituality and worldly prosperity be united in one? For God, who is Spirit, has himself made all things. "He *worketh* excellently." The life of his Love is Activity; and, even to the mosaic detail of perfect material creation, his care and power have always attended.

Levi is again among the Twelve in the Revelation. His office then at an end, he resumes his place among his brethren. But Dan is not there. When Jacob gathered his sons together,

that he might tell them what should befall them in "the last days," he said: "Dan shall judge his people, . . . shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord!"

All that God created was good. He himself, after the six "days," pronounced it so. Evil is the perversion or inversion of good. The serpent must have had powers of which he was deprived when the Creator pronounced his curse, "upon thy belly shalt thou go, and dust shalt thou eat." Perhaps he had had qualities the very reverse of this condemnation. In any case, he was supposed to be the type of Satan, once an angel of light. *Satan* is the literal Hebrew word, and means "adversary." He is represented as appearing before the Most High, among the sons of God, as an accuser, the one to make report of evil. Then shall we not concede that Dan's office should be to report offences—a necessary office and a good one, if executed in the spirit of divine love, as it might be? It is a most difficult office to fill without perversion, the good turned into evil, sharpened by asperity and malice—but possible to be held in equity, in charity, in purity, in sorrow for the accused. Certainly it will be so held in the time of the summing up of all things, so long as it shall be necessary to use it. "Dan shall judge his people." To a spiritually perfect man or nation this would be a grievous office, and the exclamation, "I have waited for thy salvation, O Lord!" indicates joy that the relief has come and the sad office is ended. The promised perfection attained, mankind no longer sinful, the office disappears (in the prophecy); and Dan, who stood for it, is no longer mentioned among the Twelve. So, with Christ again among them, as their Elder Brother, Ephraim absorbed, Levi returned, and Dan disappeared, perfected humanity shall be again the perfected Twelve. Where, then, shall be the similitude of the complete Circle, the thirteenth, the One holding the many? "When all things shall have been subdued unto Christ, then shall he deliver the kingdom to God, even the Father, and be himself subject unto him, *that God may be all in all.*".

The statements in the final blessings to Jacob's sons by Leah, except to Dan and Judah, appear of passing or temporary importance, and seem to suggest an end. Those to Joseph and his sons embrace nearly all that are real, vital, and enduring. The right of primogeniture was transferred, as we have seen, to Ephraim and Manasseh. If the Anglo-Saxons are Ephraim and Manasseh, and are to dominate the world, as many wise men now prophesy—what a fulfilment!

Judah was to be rich. His brethren should praise and bow down to him. His hand should be in the neck of his enemies, through their money indebtedness to him. He should be a lion's whelp, and go up from the prey, his debtors; and the sceptre should not depart from him until Shiloh should come, and unto him the gathering of the people shall be. Judah is rich to-day, and holds the money power of the world. His hand is in the neck of his debtors, and nations bow down to his gold. The world worships money, and money is the potency to-day of a people apparently without power. The sceptre has not yet departed from Judah, and will not, according to God's Word, until Christ comes again. Before he came in Judea there had been a great apparent gap in the line promised to remain unbroken until he comes again in his reign of Rest—Shiloh. But, as Professor Totten in his work, "Our Race," skilfully proves, there never has been a gap, nor has there failed once a temporal throne to the house of David and Judah; and Queen Victoria to-day represents that unbroken royal line promised irrevocably by God.

In reading carefully the wonderful blessings pronounced upon Joseph by Jacob and Moses, we must look for their fulfilment somewhere. We find it in England's world-wide power, and in the gathering of all peoples in the United States. Besides, here we find another transference. Christ was to come the first time through Judah, but the second time from Joseph. "From thence is the Shepherd, the Stone of Israel." Joseph was like a young bullock, and England is "John Bull." Joseph's horns were like the horns of a unicorn, and England has the unicorn. With them he should push the people together

to the *ends* of the earth, which England has done and is doing. Apply all the promises to Joseph to the Anglo-Saxons (*Isaac's Sons*), and see the detailed fulfilment.

Prominent English, French, and Russian writers of genius and scholarship recognize in the English-speaking people the future possessors and controllers of the circle of the earth. A society has existed for many decades to identify them with Isaac's sons. "In Isaac shall thy seed be *called*" (Saxons). By this view prophecy and history are flooded with light. This has been the riddle of the world: Where are the lost ten tribes, and the fulfilment of God's promises to them? And those mainly seeking the answer were themselves the living reply.

Perplexity has arisen from the failure to perceive the distinction in the Bible between the prophecies to Judah and those to Israel. By the latter name the ten tribes were called from the time of their separation from the kingdom of David. Many of the great promises to Israel were made and written after Israel was "lost." They were the "comfortable things" spoken to her by Jehovah after he "had allured her into the wilderness," away from idolatry. *Where* had he allured her? Shall we not believe with the many scholars now adopting this view that it was to Britain, where, centuries later, she should be still more comforted and brought back to her faith through the preaching of the Apostle Paul? That Ephraim there fulfils the blessings pronounced upon his father, who can doubt?

A close comparison of prophecy with England's condition today is most convincing. And in our own country are we not sharing those blessings as the elder Manasseh who was only second to his younger brother, and, with him, chiefly blessed? Did not Egypt unwittingly obey a Divine direction when she presented England not long since with one of the two obelisks that ages ago stood before the temple of the maternal grandfather of Ephraim and Manasseh, between which those princes had many times passed in and out, while at the same time she gave the other to the United States? Centuries before, these two monoliths had been removed from Heliopolis to Alexandria, but at the time of their recent removal the one of-

fered to America was the only obelisk in Alexandria remaining *erect*, all others lying prone upon the ground! Did not that signify a care and indicate a meaning?

Marines of England and of the United States, in 1882, unconsciously representing, as we believe, Ephraim and Manasseh, marched as brothers side by side in the streets of Alexandria. They adopted the devices of the Sphinx and the Great Pyramid for their medals commemorative of this event. England held aloft on her standards the lion of Judah and the unicorn of Joseph, while the United States carried through that ancient city the eagle of Egypt, which had been unwittingly adopted by our fathers of the Revolution as our right in Manasseh, who was born in the land of obelisks and pyramids. Our eagle carried in his mouth the olive-branch of peace and of Joseph, and in his talons arrows.

In following the plan of fixing the relation of the Twelve different signs of the zodiac to the different divisions of the earth, suggested by Albert Ross Parsons in his "New Light from the Great Pyramid" (the meridian of the Pleiades corresponding with that of the Great Witness in the land of Egypt), the eagle shadows the United States with its wings, hovers over us, and can gather in his grasp the arrows of Sagittarius, the hunter who gloriously shines in the zodiac below in the same thirty celestial degrees. The Most High announced that he would fill his bow with Ephraim. And here in America we are gathering the people as our eagle gathers the arrows from the bow of Sagittarius.

That is a strange and uncouth figure of a man that has been familiar to our eyes beyond memory—the man into whom plunge the rays from the signs of the zodiac with apparently malignant thrusts. In it the constellation Pisces points to the feet. Holding to the correspondences, then, one part of the Grand Man represents the feet, which involve contact with the ground, inevitable dust and soil attaching to them. Christ washed the feet of his disciples and said, "He *that is washed* needeth only to wash his feet and is clean every whit." What is this part of humanity represented by the feet? We find a

clear answer in the character of Judas, the only one of the Twelve Apostles who was a Jew. He among them, as Judah among the Twelve tribes of Israel, represents the mercenary element. He sold his Lord for thirty pieces of silver. He was the Pisces in that Twelve-part man—the sordid element in humanity, getting corrupted and eating dust on the plane of the serpent. He loved and gloated over gold. But his higher nature triumphed. He loved his Lord best; for when he found that Jesus had been really crucified, which he had not believed would occur, he loathed the base metal and himself and perished by his own act.

But no part of the Grand Man can be lost. Christ *washed* the feet! They are to be cleansed, transformed, and to have a new office which shall not stain. They must not utterly perish, but be raised again; changed into ideal beauty, yet still the Pisces! One chosen, because qualified "to testify to the resurrection of Jesus," was elected to Judas's place. His own part of the Twelve was renewed at once by that very reviving, or resurrection, to which he was to testify. Was not this also a prophecy acted on the stage of life?

The Grand Humanity, yet to be, washed as Christ washed the Apostles' feet, to lose utterly its mercenary element, to perish by its own act, to loathe itself, to vote itself away, and to be replaced by its *very self* transformed, even the resurrection of that which perished, the feet! When these shall have been lifted above the soiling contact with the dust, the food of the serpent (money), and raised into new life, power, and office, the nobler Matthias, *the new Pisces*, incapable of corruption or misuse—will not humanity then reflect the heavenly Circle in a perfected circle of its own, and belt the earth according to the plan of God? Perhaps "that day" is not so far away as it seems. New light may suddenly pour in from heaven, and the Sun of Righteousness arise, revealing to the world its foul disease of greed and selfishness. And, awakened to its new possibilities, will it not see itself and regulate its business on a new and higher plane—not each for self, but every man for his brother and for the *Whole?*

THE KIVIGTOKS OF GREENLAND.

BY ANDREW T. SIBBALD.

EVERYBODY has heard of the wonderful ascetics of India and adjacent countries of Asia, who, abandoning all worldly affairs, dwell in remote jungles and mountain caves, subsisting solely on herbs and fruits. They are said to mortify themselves with whips, by lying on iron spikes and thorns, sitting in one posture in midsummer between four blazing fires, gazing at the sun till they lose their sense of sight, and practising other extraordinary penances—with the object of purifying the mind in solitude and awaiting the appointed time of absorption with the Supreme Spirit. They also enjoy a mysterious trance, their souls being rapt in an ecstasy of long duration, possessing prodigious powers and executing perfect marvels.

Strangely enough, a very similar class of people lives in quite a different country. The kivigtoks of Greenland, in Arctic America, bear a strong resemblance to the Oriental mystics in their practices and mode of life, living under climatic conditions the very reverse of the hot regions of Southern Asia. Notwithstanding a century and a half of civilizing influences and enlightened surroundings, many strange beliefs have retained a strong hold on the minds of the simple Greenlanders. A kivigtok, among the Esquimaux, is a man who has abandoned the world and his race, and through a solitary life in the ice-bound region of inner Greenland has developed clairvoyance, learned to understand the speech of birds and animals, and attained some knowledge of the mystery of creation and other occult matters.

The Esquimaux call the clairvoyant faculty *na-lus-sa-er-u-nek*, and the individuals possessing it *na-lus-sa-er-u-tok*, which signifies that there exists nothing of which the possessor is not

conscious. This gift, through an intuitive knowledge of the laws of nature, enables these people to accomplish their will by methods unknown to common minds and to perform deeds beyond the power of ordinary men. It is said that people sometimes become kivigtoks through worldly disappointments, unjust treatment by relatives and others, or "owing to a tongue-lashing by kindred or home-mates, which leads them to desire revenge." But the usual cause of the Greenlander's asceticism and renunciation of the world is traceable to the following legend, which, since remote ages, has been handed down among the Esquimaux from father to son.

According to General A. W. Greely, of the Lady Franklin Bay Expedition, the legend runs thus: Whosoever boldly lays down his goods and weapons, and, bravely turning his back on the outer world, flees fasting into waste and desert places, to him as a friend shall come Tornarsuk (the Supreme Being of the ancient Greenlanders). He shall become a kivigtok. The strongest bear, the largest whale, and the most ferocious walrus shall fall victims to his lance. He shall swim like the seal; he shall run as the deer; he shall climb as the umimak (musk-ox), and no harm shall come to him. He shall live to such an age that even a Greenlander cannot count the generations that shall come and go in his time. Moreover, he shall know all things both on sea and land, in the fair inland country and on the barren coast. He shall know the speech of birds, beasts, and fish, and that which they can do he also shall be able to accomplish. The coming and going of his enemy he shall know, so that he can scare the seal he would strike or the deer he would shoot. That which he can do against his enemy he can do for his friend. But, to see these wonders and to have these powers, it is needful—with brave heart, telling no one and speaking not a word—for the hunter to go forth fasting and fearing not. In this way alone can one be a kivigtok.

The superstitious Esquimaux have also a notion that Tornarsuk, who after the advent of Christianity was by some degraded to the position of "devil," is still secretly revered as the Supreme Deity by many Greenlanders. Surrounded by

his favorites, the kivigtoks, in the happy valley beyond the solid walls of ice, full of perennially green fields and meadows, he is always extending his domain—an oasis in the midst of the vast waste of snow and ice—by adding fresh, green valleys as pasture for the reindeer and great umimak, appropriate game for his friends. Hence, according to the credulous people, where now are lofty ice-walls there was once a fertile valley, leading far to the south over a gentle slope, uniting with the great broad vale which stretches to the sea, looking out upon the fiord where the neitsik leaps and white whales swim and play. The green valleys, through which the reindeer in the long summer day came down to sniff the sea-breezes and taste the briny water—where of yore, from far and near, different tribes came for game, and the hunters from distant parts of the island met in a friendly way—have now been appropriated by Tornarsuk for the use of his friends the kivigtoks.

"You saw only the outer wall," to use the words of an Esquimau father addressing his son, as quoted by General Greely, "and not the inner valleys. That lofty ice is but a narrow barrier which separates the fertile hunting-grounds from our barren peninsula. When Tornarsuk needs more ground he spreads outward this inland ice, leaving the fertile valleys behind, where his game roam and feed. What Tornarsuk once takes never comes back to us. The reindeer long since were of the coast, but now they stay in those valleys. Those we kill are only small bands which stray downward through the ice-fiords. As now the umimak, so in time the reindeer will be his, and to us will finally remain only the barren coasts and the icy sea with its game. To his friends, those good things; to us, that which remains." Hence the necessity and happiness of becoming a kivigtok, the favored one of Tornarsuk.

General Greely says that, when he was with the Lady Franklin Bay Expedition, there came one day to his little launch in Proven an Esquimau (saying farewell to his weeping wife and babes, with tears in his eyes but courage in his heart), who offered his services to the exploring party. Short of stature, of Mongolian complexion and features, with coarse and

abundant coal-black hair, almond-shaped black eyes, a broad and beardless face, flat nose, large head, short and thick neck, broad, full chest, stout arms and legs, and diminutive but well-formed hands and feet, he stood before the General a true Greenlander—alert, active, and nimble in kayak or boat, in handling oar, in throwing the lance, and in using the gun, yet awkward and slow in other movements. He brought his kayak and all needful weapons for the sea-chase, which received his unceasing care. He was pledged by the royal inspector to truthfulness, honesty, industry, and faithfulness, and truthful he was, honest to the core, and faithful unto death—this always busy and helpful Esquimau. But he was often sad and thoughtful, telling the General when he found him alone, in a touching, hesitating manner, of his home and wishes, of his wife and babes on the little island far to the south, whom he was destined never to see again. General Greely gradually learned that the Esquimau came north not so much that he might keep the wolf from his humble door as that he might have a glimpse of that beautiful country which his father had told him could be found inland, where reindeer and musk-oxen were plentiful, meat and skins in abundance, and the willow and the birch grew to giant trees. The chief end he hoped to gain, by seeking cold, darkness, hunger, and desolation in the cheerless arctic regions, was the possession of that sense of abnormal sight and those powers denied to ordinary men; in short, he wished to become a kivigtok.

Amidst all the excitements and delights of reindeer-hunting the Greenlander never forgot the ravines with willow copses, the fertile valleys, and the active deer which his credulous mind conjured up—ever longing to look beyond the edge of the shining ice into the beautiful inland country, where Tornarsuk and his friends disported, and to sacrifice himself that his heart might be made glad by visions of his wife and babes, for whom he pined. And in bravely venturing into seal-hunting amidst the most treacherous floes, from whence he never returned, he sacrificed himself indeed. Perhaps he became a kivigtok.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

PSYCHIC LAW OF ATTRACTION AND REPULSION.

BY HAMILTON GAY HOWARD, A.B.*

Friends have frequently suggested that, inasmuch as I have had some remarkable experiences in occult and psychical matters, I should give the public some account thereof for the benefit of those less favored, as well as in the interest of the Science of Law itself. I have decided to adopt the suggestion, and although what I have to relate is not so marvellous as some things of similar character of which I have heard and read, yet it will have at least the merit of being strictly in the line of truth.

To the advocacy of Divine truth and mental freedom I am sincerely devoted. I recognize no conventional or ecclesiastical restraints or limitations in the pursuit of one or the exercise of the other. Of Puritan, Anglo-Saxon blood—descended from a race to whom any and every kind of tyranny was abhorrent—I was not

* Of the Detroit (Mich.) Bar.

surprised to learn that one of my ancestors was an English parliamentary regicide, and that the best of my lineage, over two hundred and fifty years ago, left a land that was cursed with a State Church and oppressed by the doctrine of the divine right of kings, crossing the ocean to what is geologically the oldest and politically the freest continent on the globe. Here their posterity have ever cherished the same spirit of antagonism to all forms of oppression. One of these, my father,* has the honor of being known as the author of the Thirteenth Amendment to the United States Constitution, which abolished chattel slavery by law.

I think I must have inherited a fondness for the marvellous as well as a love for liberty; for I began to develop a marked spirit of inquisitiveness when a mere lad, clad in short "panties" and a belted apron jacket buttoned up over the shoulders—an outfit most humiliating to a high-strung youngster. It was during that period of my life, say forty-odd years ago, that I had my first experience with occult or psychic phenomena. Because such occurrences were exceptional in those days, the impression they made on my plastic memory was marked, and I recall every feature as if they were happenings of yesterday.

One evening I was in the midst of a small company assembled in the drawing-rooms of the old homestead. In the centre of the front room was placed a small, oblong, four-legged, wooden table; standing around it, with the tips of their fingers resting upon its top, were half a dozen ladies and gentlemen, while the piece of furniture itself kept rising and falling, first one end and then the other. Before the table began to move one of the ladies said that nothing could be done with it while a certain gentleman remained in the room—William J. Speed, who lost his life at Gettysburg during the civil war. Captain Speed was then a student in my father's law office, a nervous, spare, dark-complexioned man, with piercing dark blue eyes and abundant black curly hair. He left the room, and the table at once began to teeter. The apartment was fully lighted. In my boyish enthusiasm I expressed a desire to be placed on top of the table, whereupon I was lifted and seated on it, my legs hanging over one side and my hands grasping either

* The late Jacob M. Howard, LL.D., United States Senator from Michigan, 1861–71, and author of the first platform of the Republican party, at its organization in 1854, in Michigan.

end. As the table was about to rise I would lean toward the elevated end and try to bear it down by my weight; but, to my great delight and the wonder of the guests, it continued to rock.

At last an army officer who was present—the late Captain Scammon—attached to the table a good-sized wire, one end of which he had surreptitiously passed out through the window and stuck in the ground. As soon as the table was touched with this wire it ceased to move. I remember the look of triumph that wreathed the face of this gentleman as he declared that it was simply "animal magnetism" that caused the movements. He was a near neighbor, off duty, a Roman Catholic, and a brother of the noted Swedenborgian, the late Hon. J. Young Scammon, of Chicago, founder of the Chicago *Inter-Ocean.*

After this experiment I was removed from the table, as was also the wire from the room, and those resting their finger-tips upon the table were soon following it slowly about the apartment. Resting one leg on the edge of a sofa, it balanced itself in air for a short time, when it resumed its progress around the room. It would occasionally stop, however, when the lady in charge would remark: "Mr. Speed has opened the door," or, "He is looking in the room;" and on his withdrawal the table would again begin to move. It finally reached the front hall, stopping its course only when it became impossible to mount the stairs with the people surrounding it. The remarkable feature of this phenomenon was the strong, antagonistic, psychologic influence exerted by the personality of Mr. Speed; but to the initiated it is easily explicable on scientific grounds.

Why is it that some people attract and others repel? Why do we often feel a sensation of repulsion on shaking a hand for the first time? Who knows the extent to which the law of attraction and repulsion operates throughout this little globe? Why are people so suspicious of everything new—why so antagonistic to scientific discoveries? Perhaps the man who can answer these questions can define "animal magnetism;" also tell us why animals should have any sex.*

* Professor Henry Drummond says: "Sex is a paradox: it is that which separates in order to unite." See "The Lowell Lectures on the Ascent of Man," by Henry Drummond, pp. 312, 313.

"For of the soul the body form doth take;
For soul is form, and doth the body make."
—*Spenser.*

To the mind of the late Theodore Parker, Deity was dual in nature, possessing both male and female qualities and attributes. Hence the beautiful exordium to his prayers began with "Our Father and Mother, God!" Such also was the view of Lawrence Oliphant, as stated in his book entitled "Scientific Religion," which was said to have been inspired. Were not these qualities strikingly manifest in the personality of Jesus Christ—"the one perfect man?" He never married; yet his most tender pity was for an outcast woman. His affectionate solicitude for mankind was even deeper than the wondrous love of a mother for her child. In this was shown the feminine element of his being. For nineteen hundred years the world has been striving to reach the majestic heights of his truly God-like philosophy—the fatherhood of God and the brotherhood of man: equality before the law—more nearly embodied in the Declaration of Independence and the Constitution of the United States than in any other human instrument; and humanity is still struggling to reach the goal. If, therefore, man was originally created "in the image of God," he must have combined both sexes in his personality. Perhaps "the fall of man" was but the separation, in God's mysterious way, of the male from the female in such creation. Undoubtedly the most perfect flower of humanity is the harmonious blending of a male and a female soul—a joint growth, like that of the gentle Nazarene. "Their marriage was the harmony of two souls indissolubly united"—giving birth to a veritable realization of Balzac's most beautiful dream in his greatest work, "Seraphita."*

Like attracts like, and repels its opposite. The human heart is constantly striving to find its counterpart, by which the harmony of heaven is alone attained. It is so in the marriage rela-

* This work is perhaps the most exalted and tender tribute to Woman and to Love that ever emanated from the mind of man. It has been pronounced by George Frederick Parsons to be "a theosophical exposition of evolution," and "the most elevated work of fiction ever written." It received this tribute from Theophile Gautier: "One of the most astonishing productions of modern literature." *Seraphita* is the typical offspring of the ideal union of male and female souls, represented by Understanding and Love.

tion, in the church, and in civil government. Let us examine this universal law of attraction and try briefly to analyze its several phases. What is it that attracts a pure man to a pure woman? Is it the physical or the psychical attributes? It is not alone the glance of the eye, the contour of the physique, the poise of the head, or the grace of movement; but rather the atmosphere that enwraps the personality, and into which we are involuntarily drawn. The thoughts of the woman are like our own; her ways are ours. She answers our ideal, being in the same harmonious atmosphere with ourselves. Mere external appearance is not a safe guide to happiness and harmony; it must be a likeness of soul. "The mind, the music breathing from her face," is certainly not attracted to—

> "The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds, . . .
> The motions of his spirit are dull as night,
> And his affections dark as Erebus:
> Let no such man be trusted."
>
> —*Merchant of Venice.*

Why is not the refined man or woman attracted to the coarse and uncouth opposite? Simply because every individual possesses a psychic atmosphere which is made manifest at the moment of contact. A dullard can readily realize the presence of purity and chastity. A morally pure atmosphere surrounding the individual is also a great physical force—a magnetic battery; in fact, we are all magnets, or dynamos. Currents of electricity are constantly impinging upon each negative plate in our psychic camera. One may suggest a thought of love, and another of hostility. A subtle law pervades the whole *modus operandi.*

Passing along the street, you are suddenly struck with a thought of me, although I am at the moment invisible to your eyes, and you have not therefore been thinking of me. Presently we meet face to face. Psychic science explains this not uncommon coincidence, as it is termed, on purely scientific grounds. Your psychic battery happened to be in the proper negative state to receive the positive currents of psychic electricity emanating from my personality, or *vice versa.*

Each personality possesses an individual electric, magnetic, or

psychic essence, which is quite as distinctive as the physical odor of the master that is so palpable to his keen-scented dog.

The following statement of a writer in the *National Review* is apropos :

"I am living at the head-quarters of a subdivision on railway construction, at the very outskirts of civilization, about twenty miles from the nearest station. About ten days ago I went in to the station for a few days. On my way I met a young police officer, whom I knew slightly, on his way out to take up a post in the jungle beyond my head-quarters. We had a short chat. I mentioned casually that I should return 'on Monday.' This was on Friday. In the station I heard, incidentally, that the same officer was ill at a small village between where I met him and my head-quarters, and was coming in again. To this I attached no great importance. When leaving the station to return, about mid-day on Monday, I was seized, when a short distance out, with a strong feeling that some one was wanting me and that something was wrong. So strong was it I almost turned back, for I had left my wife in the station in not the best state of health. However, I put the apprehension by, thinking that it was nervousness, and that I was a little 'run down' with the hot weather. When I got about twelve miles out, I fell in with a camp of fellow-engineers returning from survey from a different direction, and was asked by them to remain over night. Again I had the feeling that I ought not to stay ; but, as I knew of no reason why I should not remain, I put the feeling aside and stayed the night. Next morning I heard that during the night the police officer had been carried through in a dhooly, and that he died just as he got in.

"Now, the inference may seem to some people to be born of a diseased imagination ; but I have little doubt that the poor fellow, who was lying at his last gasp, was thinking—in an excited and feverish way, perhaps—of me and his last hopes of seeing a European, and that he had a strong desire for me to come to him ; that the thought wave was strong enough to reach me, and that, had my brain been attuned to receive and interpret it properly, I should have gone to him. The theory is in no way vitiated by the fact that the feeling was transitory, and that the poor fellow's passing the camp in the night did not affect me. By that time he was probably not in a condition to emanate thought waves, nor did he know that I was there."

This positive wave essence reveals itself unerringly to the corresponding negative condition of the subject upon which it operates and calls up recognition : just as a human voice is recognized at a distance of many miles over a telephone wire, although its possessor be invisible to the hearer.

This theory of electric or psychic wave currents pervading our atmosphere is accepted by all Oriental philosophers, and has been taught for hundreds of years in the School of Adepts, at Thebes, which Lord Bulwer Lytton is said to have attended for three and a half years—half the course. The whole course, requiring great self-denial and continued physical trials, was taken, I believe, by the late Madame Blavatsky, and by Colonel Olcott, of Massachusetts, the advanced free-thinker and theosophist.

Regarding this question of the wisdom of the East, the *Pittsburg Dispatch* says:

"The vainglorious spirit of the nineteenth century mocks at the assumption that the ancients knew anything worth knowing that the moderns do not know, and boasts over its own particular achievements as things unique. It will not, as a whole, admit that many of its discoveries are only so many rediscoveries, and that the most absolutely true axiom is 'that there is nothing new under the sun.' The delver into ancient records, however, meets with a good many surprises. For instance, in one of the transactions of the New York Academy of Sciences there is this reference to ancient Egyptian chemistry: 'The earliest chemical laboratories of which we have any knowledge are those that are connected with the Egyptian temples. Each temple had its library and laboratory, commonly situated in a definite part of the huge structure. In these laboratories the priests prepared the incense, oils, and other substances used in the temple services, and on the granite walls were carved the recipes and processes. There also we see the processes of gold washing and smelting; the use of blow-pipes and of double bellows; various forms of furnaces and crucibles, having a shape quite similar to those in use to-day. The skill of the Egyptians in glass manufacture is also depicted on monuments dating back to 2500 B.C.' There are even older records telling of other things that people still more ancient knew.

"That this mother of nations has long known and used the lately rediscovered forces of mesmerism and hypnotism is a fact too widely proved for more than a passing word.

"As I write I have before me an English translation of a very old tantric work from the original Sanscrit, by the Hindu pandit, Rama Prasad. In it may be found the ancient Hindu philosophy as regards the finer forces of nature. Among its pages I find definite reference to, and explanation of, such things as the interstellar ether; its general properties and subdivisions; the laws of vibration; the circulation of the blood and of the nervous fluid; the nervous centres and the general anatomy of the body; *the rationale of psychometry and of occult phenomena*, and a good many other things of which modern science as yet knows little or nothing. The portions treating

of vibration are especially interesting, and remind one of J. W. Keely's ideas on that subject. In fact, Keely would seem to be on the road to the rediscovery of concepts presented in this old Hindu work some thousands of years ago. The Hindus, warned by past experience of the sceptical and material nature of Western science, are chary of giving up the records of their past achievements in science, but from late advices I understand that there is now in process of translation an old Sanscrit work on medicine. Its appearance will doubtless add still more to Western chagrin."

How can we scientifically account for the thrills of ecstasy that enthrall the soul when listening to the eloquence of a Wendell Phillips, a Winter Davis, or a Henry Clay; or the divine symphonies of some master musician? We say, for instance, "That touches a sympathetic chord of our souls;" but what do we mean? Is it not that subtle essence, immaterial perhaps, along or through which, like the telegraph or telephone wire, travels a spiritual force that impinges upon our soul centres? Is not this a reasonable explanation? This force is attracted along this chord to our spirituality, and as it impinges it thrills our whole being and produces a feeling of harmony; we appreciate, and pleasure obtains in the ratio of our spiritual or psychic development.*

Refinement attracts refinement in the realm of spirituality. As the soul develops it throws off, at each stage of its progress, a quantity of material dross, becoming more and more exalted and purified from base, selfish, and animal instincts, and is filled with higher and holier aspirations, with desires to elevate and benefit all humanity.

Is there anything in this view that tends to explain the mystery of Life? Does it answer the questioning Job of this day and generation? Does it not give some insight into the great Chemical Laboratory out of which humanity is being unceasingly precipitated? Is not the "Great First Cause" Jove, Jehovah, God, the omnipotent, omniscient Chemist, psychic and physical, who finds his highest pleasure in creating souls, and, perhaps, bodies for them? The creative is the highest of all faculties. The critical, iconoclastic, fault-finding spirit is of a meaner and lower order.

* Baron Reichenbach, by a mechanical device, discovered an aura attached to individuals, and he called it "odic or odyllic force." He says: "There is for each body *a zone of radiation*, outside of which its influence ceases to be felt. . . . The aura of the body of the subject must come in contact with the aura of the agent, that the former may be influenced by it."

What is the object of Life? Why are we created with likes and dislikes? What object has the musician in view when composing a symphony? Is it not the harmony, the heaven, the peace of sweet concord? Is not the constant effort of humanity also toward the attainment of peace in civil government—harmony again? The object of all law in civil affairs is the same—the restraint of disorder and violence and the adjustment of disputes; in other words, the promotion of order, *i.e.*, harmony.

The real secret of the strength of Christianity lies in the fact that its underlying principles are true to nature—to man's higher and holier aspirations and to his better instincts. Christianity is not creedism, clericalism, or ceremonialism. Its true mission, its very essence, is democracy—love and charity. These are attracted to each other, and, when found in union (married), the soul that is possessed thereby is already in the portals of heavenly harmony. It becomes the positive end of the magnet and radiates a harmonious psychic atmosphere, its rays or streams of psychic force penetrating and permeating many unknown quarters. The good, clean, and earnest minded are attracted and join their forces to it. Such was the secret of the mighty charm possessed by Jesus of Nazareth, the greatest and loftiest psychic force that this world has ever experienced: because he was the personification of the greatest power on earth—Love.

* * *

Binet and Fere dispute the assertion so often made that a somnambulist is an unconscious automaton—a puppet moving only as its strings are pulled—and allege examples of subjects who, during the hypnotic state, could perform intellectual feats of which they were incapable in the waking state. Even natural dreaming is at times accompanied by exaltation of faculty; the mathematicians in their dreams have solved problems to which they had devoted the fruitless study of many days. Thus Condorcet saw in his dreams the final steps of a difficult calculation which had long puzzled him; and many think that Coleridge's "Kubla-Khan," composed during sleep, may be ranked among his best efforts. The phenomenon of the revival of supposed extinct memories during the delirium of fever is sufficiently well known.—*Literary Digest.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

THE KUROZUMI SECT OF SHINTO.

Japan, replete with curious things, has nothing more interesting than the various religious sects that have so adorned the flowery land with architecture of temples, temple-gates, and colossal "graven images" in stone and bronze, before which incense arises and blooming offerings are laid as marks of honor as well as worship—for, to the Japanese, honor is worship. In this country of the sign language and polite and gentle manners, everything teems with meaning, these structures, images, and oblations being but the expression of ideals, virtues, and principles of life kept thus in remembrance and honor by the outward show of things.

The great bronze of "Amidi," at Kamakuro, is one of the most interesting of the graven images, expressing the ideal of perfected life—the unity of the male and female principles. It might fittingly be called "Repose," such is its majesty and its serenity. The power of its massive creation is penetrating and soothing, enveloping the beholder with a sense of rest and refreshment. Standing at its base, tall men are dwarfed to pigmy proportions, while its *meaning* seems to submerge and to lift one up to a better

belief in himself and his possibilities. It is a sermon in bronze. These peculiar people express themselves through such symbols.

The Kurozumi sect is an offshoot of the Buddhists, differing but little in creed from the parent stock. It is of comparatively recent origin, having been founded and promulgated by Kurozumi Sakyo, who was born upon an island in the Japanese province of Bizon. His childhood was filled with prophecies of his future work, so early did he give evidence of religious fervor and enthusiasm. It is written of him that when twenty years old there arose in his mind this thought: "He who steadfastly refrains from acts which in his heart he knows to be evil, will be a *kami*," *i.e.*, a god with power over material things; a miracle worker; one perfected in spirit through love of good acts. His parents died when he was thirty years of age, and grief so seriously affected him that he fell ill with consumption, gave himself up to die, and made ready for the end in the following manner:

Kurozumi cast himself before great "Tai-yo," the sun, and gave praise to its benefactions and besought its potent and positive elements of light and heat to strengthen his soul; then he invoked all the heavenly and earthly deities, of which there are eight millions, all originating in the one "Amaterasu O Mikami," the sun-god, who is omnipotent and the origin of all health, life, and vigor. Kurozumi gave praise to his ancestors—the links through which the sun-god had developed his life's expression—and to the memory of his adored parents he offered thanksgiving for all the love, goodness, and protection they had bestowed upon him. This done, he awaited dissolution with patience and peace of mind.

Suddenly, through this tranquillity, there floated into his consciousness a new thought. In telling of the wonderful light that came to him, he said: "By grieving over the loss of my parents I have inflicted injury upon my own soul, having become filled with a negative, gloomy spirit [which is termed *In-ki*]. This is the cause of my ill health. If my soul can only imbibe a positive, cheerful spirit [*Yo-ki*], the disease will disappear of itself. True filial piety should lead me to incessant care for the nourishing of my own soul."

From that hour he began with a determined will to look upon all things as deserving only of praise, recognizing all occurrences

as blessings from heaven, going back of that which he saw and heard, and accepting only the motive and intention as good. His soul being filled with joy and thanksgiving, he began to recover his health.

The terms *Yo-ki* and *In-ki* may be interpreted as states of mind. The syllable *ki* is best translated "spirit." *Yo* is the positive and *In* is the negative principle; both admit of liberal interpretation and application. When *Yo-ki* is invoked the soul is filled with courage, happiness, and health. If given over to gloomy forebodings, fault-finding, and general ungratefulness, the soul may be said to be occupied by *In-ki*. The vitality is not nourished, and ill health is the result. A truly cheerful spirit is a vivifying influence which proceeds from forgetfulness of our selfish desires and freedom from the domination of human passions. It is the positive, uplifting spirit of light and warmth with which the sun-god nourishes all nature. This spirit, coming from the sun-god, congeals and becomes the heart of man, which thus has power to move the body. When a man's heart is courageous, joyful, and filled with a cheerful spirit, his diseases are healed and good fortune attends all his affairs; but a gloomy spirit gives rise to ill health, resulting in death.

Discovering this thought, which resulted so healthfully, led Kurozumi to believe that "the healing of disease is the gate by which men enter 'the Way;'" and upon this belief is founded the creed of the Kurozumi sect of Shinto. While not yet the prevailing doctrine, it is constantly adding to its adherents. Its followers are recruited chiefly from the poorer and the peasant classes, and are attracted, it is thought by missionaries, largely because of its theory of the healing of disease through the potency of right thinking in *all* things.

One of the rites of this sect is "holy breathing," and the directions for its practice remind one of the rules set down in "Magic —Black and White," by Franz Hartmann, M.D., the German occultist. The theory advanced by Kurozumi is that if, while standing beneath the rays of the sun, the devotee will breathe deeply of the air freighted with light and heat, he will imbibe the positive principle, *Yo-ki*, and thus take into his lungs and body the spirit and power of health. His method is given as follows:

"Slowly expel the breath from the lungs, repeating this process

three times. Then, banishing all other thoughts, let the whole heart be filled with gratitude for the blessings bestowed by heaven. Turn the face toward the morning sun and slowly inhale the positive spirit. Hold the breath for a short time, then turn to one side and let it slowly pass from the lungs. When eight or nine tenths have escaped, inhale as before. The breath inhaled should be as much as possible; that exhaled should be a little less."

Another observance is for the Kurozumin to rise very early in the morning and draw water from the well; this he sets where the sun's rays may fall into it. When it becomes heated, or impregnated with *Yo-ki*, he takes a drink and then gives some to all his household, that they may live in the circle of the sun and be filled with the vigor and happiness its god has sent. It will thus be seen that these people are not "sun-worshippers," as has been said. "Tai-yo" is regarded as the source of *Yo-ki;* the "home of the spirit;" the house of all vitality.

The Kurozumi priests are not required to be especially schooled or drilled to work in their field of labor. Purity of thought, word, and deed is the only requirement. The preacher, freeing his mind from evil thoughts, gives it employment in prayers of gratitude and words of praise. He thinks only of the gods. Reliance is placed, not upon the words of the preacher, but upon the state of his heart. "When the soul of the preacher becomes united to the life of the Universe, the 'true way' is found and the sick become well." As in the days of old, their preachers are also physicians.

Kurozumi left seven commandments:

1. Thou who wast born in the land of the gods shalt not be without a constantly believing heart.

2. Thou shalt not yield to anger or grief.

3. Thou shalt not, in seeing the wickedness of others, increase thine own.

4. Thou shalt see only purity in all things.

5. When in health be not slothful in business.

6. Thou who hast entered the way of Truth shalt not have thy soul devoid of truth.

7. Thou shalt not let slip thy daily blessings.

The seventh commandment of this heathen (?) blossoms into full flower the promises of the other six. These rules, set down

by Kurozumi for the guidance of his followers, are the subject of much discourse, and the analysis by the preacher is usually fine and subtle, the sermons being replete with simple and graceful applications of reasoning, eloquent and potent.

Unlike the Buddhist, the Kurozumin is not taught to conquer *all desire;* only that of evil must be overcome. Holiness (wholeness) is found by conquering selfishness. His mental attitude must be that of praise; his soul's face must be lifted to the Source of all life, thinking of his blessings only with joy and gratefulness—and in this way he puts himself in direct communication with it. Kurozumi says of himself: "What I say is not drawn from books; I simply speak as heaven directs. When my own thought inclines me to say *east* I say *west*." Again: "Though in every dewdrop dwells a moon, the true moon is but one; the moon, the sun, and I myself—all come from one Soul, and I must not think of them as distinct beings."

His sermons, which are faithfully preserved, are wonderfully simple and direct. In one he says: "Faith is the open road between gods and men. No matter how many prayers you repeat, if in your heart are timidity and doubt as to whether an answer will be given, there will be no manifestation of divine power. If only there is faith, laying aside all questions about the gods, the god within your own soul will be manifested in power. As the proverb says, 'Though we pray to nothing more than a sardine's head, all depends upon our faith,' and the divinity within our soul is called out by this earnest confidence. This divinity is an emanation from the sun-god." In a letter to a friend he writes: "He that has such life in himself as to call out the life of the Universe readily obtains it."

The illustrations used to point the moral in his sermons are truly Oriental. The following is an example: "A common proverb says: 'When in a melon-patch do not put on your shoes, and when under a plum-tree do not rearrange your hat; for if you stoop to put on your shoes people will think you are stealing the melons, and if you arrange your hat while walking under the plum-tree you will fall under a like suspicion.' Though such advice may be useful, the proverb makes our conduct depend too much upon what men will think of us."

Kurozumi Sakyo lived until 1850, having gathered to his cheer-

ful belief thousands of followers ; and, while many differed from him, all unite in praising his most worthy and useful life, and his works follow him in constantly increasing numbers. American and English residents among these people acknowledge the remarkable cures made by them, and the pure and consistent lives of these adherents to the Kurozumi doctrine.

Truth forever mirrors her face in the hearts of mankind, and when she troubles the pool of man's consciousness is ever the same, whether clothed in turban, fez, or flowing robe, or manifested through rite and ceremony by "prayer-wheel" or dropped bead and crucifix, or besought by prostration toward the east or in the stillness. What matters the process, if there be any process? Who may confidently judge any method which produces good results? LIDA HOOD TALBOT.

MENTAL HEALING.

Mental healing is entirely different from, and opposed to, any other theory or practice, and is based on propositions which, because they are not understood, are invariably and at once rejected by the average mind. These propositions are somewhat as follows: Mind is superior to matter, and has control over it. Matter is unconscious—has no feeling—has no power. Pain and sickness do not really exist except in the mind. Mental belief causes pain, and locates it in different parts of the body. Mind and soul are synonymous terms, and constitute the individual man. Body is not man in any sense. All pain, sickness, and disease are beliefs of mind, which mind, having supreme control over all things, can cure. Belief in the efficacy of drugs to heal the body is considered a barrier to successful treatment by this method. Although this is not in the general sense a faith cure, still faith enough is required to empty the mind of any prejudice *against* the treatment. The treatment consists of a silent interview between the healer and the would-be healed, of some thirty minutes' duration, during which time the patient is supposed to be in a passive and cheerful frame of mind, and the healer is, to use the technical expression of the science, "holding" the patient "in the thought of health."

This science is based on the teachings of the Bible, and the

mode of healing is like, and for aught I know identical with, that practised by Christ and his disciples. I am intimately acquainted with several persons who have made it a study, and are practising this mode of healing with success. I also know of three or four remarkable cases of healing which I have watched for a year or more and which show as yet no backward movement. To insure permanent cure, the patient must continue the treatment until he has so far mastered the science as, in a measure, to understand it and "make it his own." This to my mind explains cases of relapse. I believe the practitioners who perform the cures are persons of the highest character, possessed of a true missionary spirit to do good. There are others who do not look beyond pecuniary results. It is the old story of Moses and the magician over again. One very noticeable feature in connection with this mode of healing is the marked spiritual growth of persons having been healed. No doubt there are some grains of error yet to be sifted out, but the whole subject should not be condemned on that account.—*"S. A. F.," in the Boston Transcript.*

A STORY has been told at times during the past ten years in this city of a resident who, imagining he was ill, went to bed, and when told by the physician who had been summoned to attend him that nothing was the matter with him, replied that he was sick, he knew he was sick, and would be dead in less than a week. He fulfilled his prediction by dying. Another case, somewhat similar, was told on Friday. A young man residing in the Ninth Ward has the measles, and "caught it by imagination." His home is in the country, where he went a fortnight ago. A brother at that time told him how he had been exposed to measles over a month before and of his luck in escaping contagion, and when the young man who boards in the city returned he told his shopmates about his brother, adding that he felt sure he would take the disease. Every day he brooded over the matter, saying he knew he would get it, as it was just his luck, and, sure enough, he did get it, and is now ill at his boarding-house with the old-fashioned measles. —*Kingston Freeman.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

NOTE.

In addition to the second essay on "The Correlation of Spiritual Forces," by Dr. Franz Hartmann, the distinguished German occultist, we present in this issue the first of a series of articles on "Karma," by Charles Johnston, M.R.A.S. The importance of this word in most systems of Oriental philosophy, as expressive of a universal law, has given rise to much confusion in Western thought regarding its exact meaning; therefore this series seems both timely and valuable. The ancient Indian sages evolved a philosophy of Being in many respects superior to the artificial theologies of the Occidental world, and it is a part of the purpose of THE METAPHYSICAL MAGAZINE to present whatever available information thereon may be consistent with perfect accuracy of statement.

We regret that unusual pressure on our pages makes it necessary to omit from this number the fourth paper of Dr. Howard's interesting sketch of "The Psychic Club." It will be published in our next issue, and the remaining papers will appear regularly thereafter.

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SCIENCE AND SLEIGHT-OF-HAND.

It is reported that a series of careful scientific experiments are being made at Yale College to determine the accuracy of ordinary impressions, such as most people rely on unhesitatingly throughout life. Such experiments are always interesting, and as a result of them it is already announced that "a slight suggestion may decide what one shall or shall not perceive." This seems to mean in a general way that as it is impossible to see more than one thing at a time, those who are aware of the laws of vision and of thought may easily present a few facts in such a way that they will almost inevitably deceive the eye and the mind of all who are not on their guard.

All sleight-of-hand tricks are based on this principle, but it goes far be-

yond sleight-of-hand in its operations. Its possibilities are suggested in the kinetoscope, where a series of distinct photographs are moved with such rapidity that the eye, unable to separate them, is deceived into informing the mind that the figures on them become detached from the paper and go through the motions of actual life. So in melody the ear is deceived by the rapid recurrence of sounds which agree with each other, and the pleasure derived from melody is largely due to a weakness in the ear analogous to that weakness or rather limitation of the eye which makes the kinetoscope possible—to its inability to make a swift and logical analysis of complicated facts. Edison has already shown the practical side of what was once despised as "mere metaphysics." If the Yale investigation puts everything to the test of actual and repeated experiment its conclusions may be of the highest scientific and practical value.—*New York World.*

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ANIMALS and living substances are the real alchemists and transmuters of metals. The crustaceans produce lime, and the diatoms secrete flint. The various plants develop alkaline minerals, and it has been discovered by a celebrated naturalist that moths form the caustic potash that enables them to open the way out from their cocoons. The living principle creates the material element, and from that which is invisible brings forth that which appears to the corporeal sensibility. There may be evolution throughout the cosmic universe, but only life is the parent of matter, and without it matter could not exist. To discredit this because we do not understand it would be as childish as to deny the existence of the ocean because the hole which we dig in the earth will not contain its waters. Enough that we may rise higher and higher, and approach nearer and nearer to the comprehension of the Divine working to the thinking of God's thoughts after him.—*Alexander Wilder, M.D.*

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INSTINCTIVELY we turn to the realm of spiritual causes. Man as a dual being faces two worlds, the physical and the spiritual; and nothing short of a system of nature which embraces both satisfies his anxious desire for truth. —*Hudson Tuttle.*

* * *

MOST men fail of their moral growth by the attempt to extend their own self too far; most women, by attempting to contract it too much.—*Theodore Parker.*

* * *

BE more prompt to visit thy friend when in adversity than in prosperity. —*Chilo.*

* * *

WHEN all else is lost, the future remains.—*Bovee.*

LIFE AFTER DEATH.

And is *this* what the wise men of earth
Call "death"?
This limitless space, and this light
That my trembling spirit upbore?
Why, *this* is the primeval birth—
This breath,
And that wondrous and fathomless flight
From yon dark and shadowy shore!

As raiment, that misuse hath soiled,
Is cast
Aside, in some half-forgot place—
So that body which served me well,
Which labored and suffered and toiled,
At last
Lies in Earth's most kindly embrace;
And its future no man may tell.

It may bloom in most radiant flowers,
Or wave
In the grass that bends with the breeze;
Or, by processes wondrous and strange,
Leap out into Spring's glad showers.
No grave
May its subtle entity seize,
Nor alter its routine of change.

It is *this*, this ethereal thing—
This *me*—
That holds the essence of being;
That visions a future as far
And free,
As high beyond earthly seeing
As flashes of light from yon star.

Come! I fain would be winging my way
To heights
Still vaster and spaces more broad!
I would *see* this Maker of all,
Would feel the beneficent ray
That lights
Up the face of Creation's Lord:
For am I not here at His call?

—*Julia Neely-Finch.*

BOOK REVIEWS.

ANCIENT MAGIC, MAGNETISM, AND PSYCHIC FORCES. By Professor H. L. Anderson. 224 pp. Cloth, $2.00. The National Institute, publishers, Chicago.

The sub-title of this work is "The Key to Power." It is not a mere compilation of facts gleaned from ancient and obscure sources, but is written with the definite purpose of recording the author's experiences in hypnotic and other fields of occult research. Professor Anderson promulgates his conclusions and opinions with a slight tinge of dogmatism, and his enthusiasm occasionally leads him into extravagance of statement; yet his book contains much information of value to those who imagine the present spiritual movement is a mere fad, or passing invention of the day. The operation of psychic forces is as old as civilization, and students of Eastern philosophy readily discover that Western advancement along these lines is comparatively meagre. Much of the treasure of Oriental libraries is yet inaccessible to Occidental investigators, but improvement in the means of communication between the two hemispheres is rapidly creating a taste for such literature and stimulating its publication in this country. Professor Anderson's book is to be commended for its concise arrangement of the results and methods of those ancient philosophers and adepts whose work forms the basis of our most advanced studies. With some of the author's conclusions, however, regarding healing processes and the hypnotic panacea, we regret our inability to agree.

SIEGFRIED, THE MYSTIC. By Ida Worden Wheeler. 295 pp. Cloth, $1.25; paper, 50c. Arena Publishing Company, Boston.

This is an important addition to the constantly growing list of works of fiction along psychic and occult lines. Its mysticism is practical, the life of the central character being devoted to humanitarian projects based on individual unfoldment. He develops in the heroine the latent faculties of clairvoyance and clairaudience, by which her nature becomes enlarged and beautified. Her own spiritual growth and revelations from unseen sources are accepted as proofs of the soul's immortality. A delightful romance runs through the narrative, which includes much sound philosophy on love and marriage, and the book will prove of benefit even to those not especially interested in occultism and its phenomena. It is metaphysical to a degree, demonstrating anew that perverted thought is responsible for bodily ailments. Miss Wheeler's novel undoubtedly deserves success.

LEAVES OF THE LOTOS. By David Banks Sickels. 82 pp. Cloth, $1.00. J. Selwin Tait & Sons, publishers, New York.

This book is not as large as it seems, as every alternate page is blank, which is perhaps permissible in a volume of poems; yet the work is handsomely bound, and contains a frontispiece portrait of the author. Colonel Sickels has spent some years in the far East, as a diplomatic representative of the United States, and the subtle influences of the dreamy Orient are plainly visible in much of his poetry. These verses are graceful, delicate, and dainty, as a whole, and cover a wide range of subjects. Those of obviously Eastern inspiration are especially pleasing, and the book is admirably adapted for summer reading.

THE COURAGE OF HER CONVICTIONS. By Caroline A. Huling. 230 pp. Cloth, $1.25. Charles H. Kerr & Co., publishers, Chicago. [For sale by The Metaphysical Publishing Co.]

Among the many startling products of the "advanced woman" movement, characteristic of the present decade, this novel is significant and unique. The author was assisted in its preparation by Therese Stewart, M.D., and the interesting "scientific experiment" which forms an important part of the plot will doubtless astonish the medical fraternity. The evident purpose of this book is to call public attention to the hardships wrought through existing marriage laws, to the injustice of the unequal moral standards accepted by modern society, and incidentally to the chaos likely to result from extreme individualism.

LOVE AND I IN HEAVEN. By A New Reporter. 320 pp. Cloth, $1.50. Poor Richard, Jr., & Co., publishers, Philadelphia.

This is a beautiful new poem, consisting of twenty-five cantos — two books comprised in a single volume. The work is somewhat too literally scriptural, and in its interpretation of biblical symbols is frequently rather materialistic; yet "poetic license" may reasonably be urged in extenuation. It is strange that the author should wish to remain anonymous, for the book is a creditable production from both a religious and a literary stand-point. It is fully in line, as a whole, with the broad and scientific liberalism of to-day, and its mysticism is so portrayed and interpreted as to uplift, instruct, and encourage.

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OTHER NEW PUBLICATIONS.

The Philosophy of the Soul. By Dr. A. J. Atkins. 30 pp. Paper, 50c. Published by the author, Sherman, Texas.

The Five Great Duties of the Aryans. Englished and Explained by Durga Prasad. 76 pp. Cloth, 50c. Virajanand Press, Lahore, India.